Certaine

SELECT CASES RESOLVED:

In Mr Craven's

Specially tending to the comfort of BELEEVERS, in their chiefe and usuall Temptations:

1. The case of Desertion, , *or walking in Darkneſſe.* } The { Cauſe. Remedies.
2. *How to diſcerne Anſwers to our Prayers.*
3. The Case reſolved, *Whether after ſound repentance a child of God may fall into the ſame ſin.*
4. *How it is to be underſtood, that every* Beleever *bringeth forth all his* fruit *in* Chriſt.
5. *How to diſcerne our Growth in Grace.*

Heretofore ALL publiſhed

In THREE TREATISES,

{ 1 *A Child of Light walking in Darkneſſe.*
{ 2 *Return of Prayers.*
{ 3 *Tryall of Growth.*

But now re-printed, and to be put together.
With other Divine Tractates.

By THO: GOODWIN, B. D.

LONDON,
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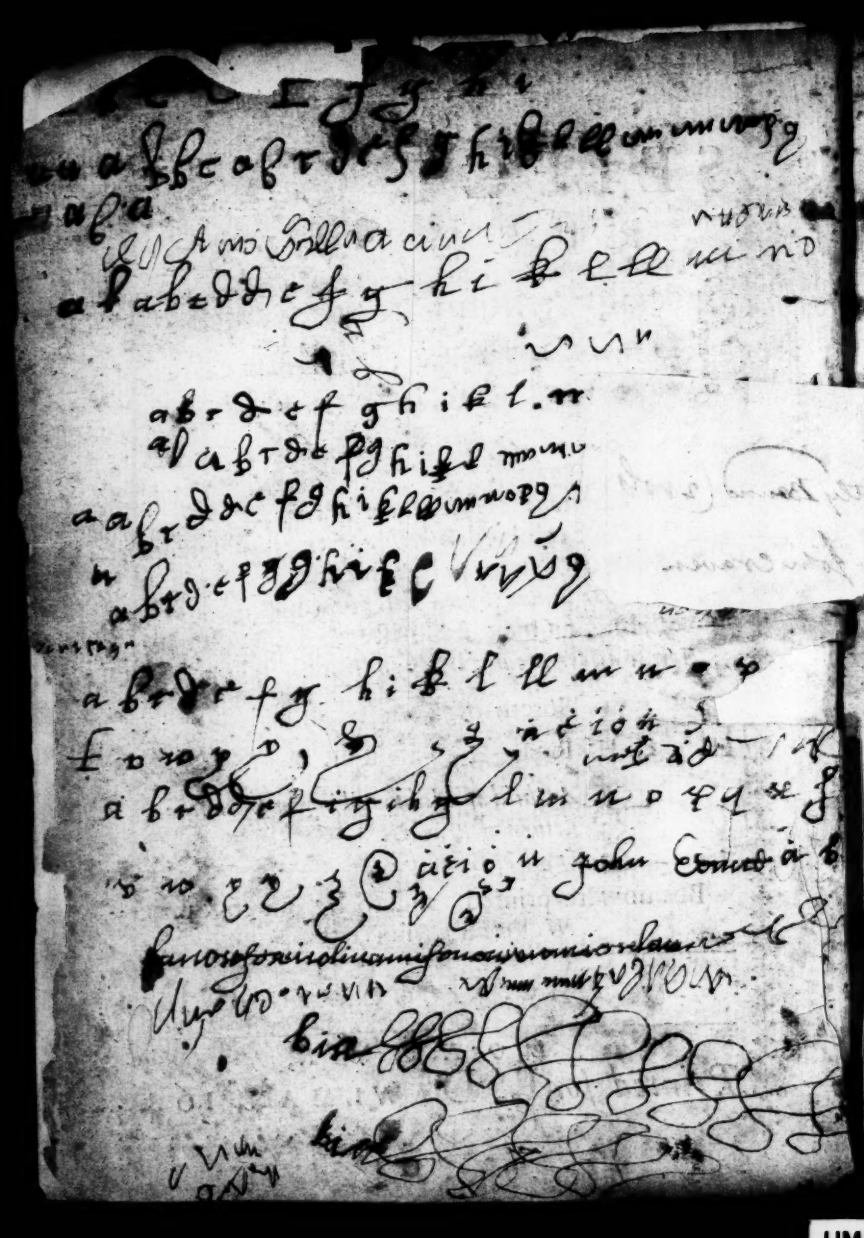

A CHILDE OF LIGHT VValking in Darkneſs:

OR

A TREATISE

SHEWING

The *Cauſes*, by which } God leaves his children
The *Caſes*, wherein } to diſtreſſe of conſci-
The *Ends*, for which } ence.

TOGETHER

With Directions how to walke, ſo as to come forth of ſuch a condition.

With other OBSERVATIONS upon *Eſay* 50. 10. *and* 11. *verſes.*

By THO: GOODVVIN, B. D.

JOB 34. 29.
When he hideth his face, who can behold him?

LONDON,
Printed by *M. F.* for *R. Dawlman.* 1643.

76

Josiah Wood
his Book

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ROBERTO,

DOMINO *BROOKE*,

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TERARUM, CULTORI, FAUTORIQUE,
OPELLAM HANC,
LABORANTIS CONSCIENTIÆ
CONSOLATORIAM,
IN
PERPETUÆ OBSERVANTIÆ
TESTIMONIVM:

DO: DICO: CONSECRO.

Josiah Wood

THÓMAS GOODVVLN.

John Wood Son of
Josiah Wood And Edelbeth
Wood His Book.
1792

To the Reader.

THat which drew theſe Sermons from me, next to thy good, was to right my ſelfe. They were firſt preached eight yeares ſince; and ſome notes thereof were (to ſay no more) diſperſed into the hands of many, to my prejudice. They are here preſented as they were preached, with little alteration or addition, in method, ſtyle, or matter: Only to make up the Treatiſe more compleat, I entirely added, againſt the publiſhing thereof, that whole diſcourſe about Satans part, and hand in theſe deſertions, beginning at Chap. 6. In handling which, I truſt I have not at all incurred that ſevere increpatio of the Apoſtle, againſt curious ſpeculations about angels, of intruding into thoſe things which I have not ſeen ground and warrant for in the word. Sure I am I have endeavoured to follow the Schoole, in their Labyrinths herein, no further then I found a

Clue of Scripture, & right reaſon, clearely guiding & warranting my way: Without which, I account the wayes of this old *and* winding Serpent, *in his communications to us, to be as* Solomon *ſpeakes,* Like the way of a Serpent upon a ſtone, hidden, *and paſt tracing, or finding out. And leſt any of the* weaker *readers, eſpecially thoſe in diſtreſſe; to whom more ſpeculative, and doctrinall diſcourſes, though about things practicall, prove uſually tedious and unpleaſing, ſhould in reading that peece, bee diſcouraged at the firſt: my advertiſement is, that (if they finde that part of the way craggy, or tyreſome, which I hope they will not) they would divert out of it, and come in againe at Chap.* 11. *from whence to the end, they ſhall finde what is more accommodate to their underſtanding, and conditions, and more practically ſpeaking to their diſtreſſe. The bleſſing of heaven goe with it.*

THO: GODWIN.

his Book Josiah Wood

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FINIS.

A CHILDE OF LIGHT WALKING in DARKNESSE.

ISAI: 50. 10, 11.

10. *Who is among you that feareth the Lord, that obeyeth the voyce of his servant, that walketh in darknesse and hath no light? Let him trust in the name of the Lord, and stay upon his God.*

11. *Behold all ye that kindle a fire, that compasse your selves about with sparkes, walke in the light of your fire, and in the sparkes which ye have kindled. This yee shall have of my hand, ye shall lye downe in sorrow.*

The words paraphrased.

The Summe.

WEE have in these words, A true *beleever*, in his *worst*, and *naturall* men; in their *best* condition, set forth together unto our view. And withall, the power of true *faith*, as it alone upholdeth him in the saddest *houre of darknesse* that can befall him: opposed unto, and compared with the *falsenesse* of their presumptuous *confidence*, in their greatest *security*: Together with the differing *supports* of either;

ther; The one in the tenth verse: The other in the eleventh.

Of the tenth verse. 2 Cor. 4. 6.

First, take a true beleever, who hath had the least beame of the *light of the glory of God, which shines in the face of Christ*, let in upon his soule, and his heart, so taken with that sight, as it became eternally divorced from all things here below, and resolved to adventure all his future hopes of comfort, and happinesse in the enjoyment of that *Light* of Gods countenance alone: Which, that he may enjoy, he *feareth* to offend *the Lord*, more then Hell; and endeavoureth as truly, *to obey the voyce of his Servants*, as ever he desires to attaine unto that happinesse. Thinke with your selves, what is the worst thing, next to the eternall losse of God, really, and indeed, that can be supposed to befall this man? What worse then to have that cranny, through which he first espyed that beame, to be as it were, clean shut up, the *Light of Gods countenance* withdrawne, yea all *Light* and appearance to him, of his own *graces*, withheld, and overclouded; The face of heaven so overcast with *Darknesse*, that neither *Sun-light* nor *Star-light* appeareth to him: so as he *hath no light*: yea further, finds his soule beset, and besieged round with all the powers of Hell, and *darknesse*, and the terrours of the Almighty shot into his soule. And, hee thus quite left, *walking in this darknesse*, is filled with strong feares and jealousies, that God is not *His God*; nay questioning whether he *ever will be*: yea, apprehending by the wrath hee feeles, God to be *become his enemy*. All this is set forth to us here, as the very estate of one *who feareth the Lord and obeyes him*: and is comprehended in

Psal. 77. 7.

these

these words; *That walketh in darkneſſe and hath no light.* You ſee him at his worſt.

In which forlorne condition, what is there to be found to relieve, and ſupport this man? But onely one thing; which is here held forth to him; *The name of the Lord*, for him to *truſt*, and *ſtay himſelfe upon*; Both that *Name* of God, *Exod.* 34. 6. *The Lord God, gracious and mercifull, &c.* and that *Name* of Chriſt, *which is called, Ierem* 23. 6. *Iehovah our righteouſneſſe.* Both, or either of which, He, by the naked hand of *faith*, laying hold upon, may now make uſe of, as *of a ſtaffe*, (as *David* compares it *Pſal.* 23. 4.) whileſt he thus *walkes in darkneſſe*, and *through the valley of the ſhadow of death*, ſafely to *truſt*, and *ſtay himſelfe upon*, ſo as in the end, to come forth, *to ſee Light in Gods Light for evermore.* You ſee likewiſe the prop of his ſoule in this condition. Pſal. 36. 9.

Of the 11. ver.

On the contrary, let us *behold*, (as all are here called to doe) the beſt and moſt ſecure of unregenerate men *encompaſſed* about with all means, and ſupports of confidence, and comfort; whether of Legall righteouſneſſe of their owne, (which theſe Jewes made boaſt of) together with the addition of all worldly and outward comforts: both which the Prophet here compares to *Fire* and *ſparkes*, as preſerving *Light* and comfort in them. As, let their lives, and naturall diſpoſitions, abound with never ſo many *ſparks* of legall righteouſneſſe, which *themſelves have kindled:* for ſo he compares all thoſe ſeverall acts and performances of naturall and acquired righteouſneſs, ſtruck out, & educed frō the powers of naturall principles, improved; which make a great blaze in a mans owne opinion, and eſteeme,

which yet, not proceeding from the *holy Ghost baptizing* them *as with fire*, and renewing them; nor from internall principles of regeneration, which Christ compares to *fire*, *Mar. 9. ult.* are all in Gods account, but as a *sacrifice offered up with strange fire*; which was forbidden, and are here said to be of *their own kindling*; And such were the *sparkes, in the light of which*, these *Iewes walkt*, who went about
Rom. 10. 3. *to establish their own righteousnesse*, and with confidence *trusted* therein, and not on *the name of the Lord*. And further, Let these men be surrounded, and *encompassed* about with the greatest splendor of worldly glory, and abound in all those good things this world can afford them; (the comforts whereof *Solomon* in like manner compares to a *fire*
Eccles. 7. 6. of *Thornes*, and the pleasures of it, to the *crackling* of thornes, as here to *sparkes*) and let them keep never so good fires to warme and chear themselves withall, lay as much every day as shall even *encompasse* them about *with sparkes*; and in the *light*, and *confidence* of both these, let them *walk* for many yeares; despising that other poore beleever, that feareth to be found in his owne righteousnes, and refuseth to be comforted by any of these: yet, let them know, (sayes Christ, who is brought in as the speaker here) that when they have thus *walkt* presumptuously, and securely, and even walkt themselves *weary*, (as it is *Isai. 40. 13.*) weary of all their owne wayes and pleasures; (as they will be one day) and then at their death-beds, thinke to lie downe and rest them: They *shall lye downe* indeed, (sayes Christ) and their bed shall be of my making, and providing: *this you shall have of my hand*,

you

you shall lye downe, but *in a bed of sorrow*, and despaire: In which, they shall *lye down*, never to rise againe.

CHAP. I.

The maine proposition, and subject of this discourse, thence deduced, That a Childe of God may walk in darkenesse. *That thereby distresse of conscience, and desertion in the want of assurance of justification, is meant, proved.*

THis to be the meaning of the words, will more fully appeare in opening the severall propositions to be delivered out of them; whereof the first and principally intended is this: *That one who truly feares God, and is obedient to him, may be in a condition of darkenes, and have no light; and he may walk many dayes and yeares in that condition.*

The first and maine observation; *That a childe of God may walke in darkenesse.*

§. 1.

And herein, further to explaine the Text, and bottome this great point well upon it; and more particularly to discover, what the condition of a childe of God, thus in darkenesse is, we will first enquire what is meant *by walking in darkenesse* here in this place.

I. What it is *To walke in darkenesse.*

First, *walking in darkenesse* is taken in the 1 *Iohn* 1.6. for *living in sinne and ungodlinesse:* In the commission of known sinnes, or omission of known duties, going on in the *works of darkenesse.* But so it is not to be taken here. For Christ would not have encouraged such to trust in God, *who is light*, and there can be *no fellowship between him and such darkenesse*, as the Apostle tels us: Nay, the *Holy Ghost* re-

What is not meant here; 1. Not in sin.

3.11. proves such, as doe *leave on the Lord*, and yet *transgresse*, and besides, the Text speaks of such, who for their present condition *feare God*, and are *obedient* to him, which if they thus walkt in darkenesse, they could not be said to doe.

2. Not in ignorance. Neither secondly, is it to be meant of *walking in ignorance*, as *Iohn* 12.36. it is taken. For, one that *hath no light*, in that sense, can never truly fear God, nor obey him; the *heart that wanteth knowledge is not good*, sayes *Solomon*; and so to walke in darkenes, is accompanyed with *walking in vanity of minde*, *Ephes.* 4.18.

Prov. 19.21.

3. But in sorrow & discomfort. But thirdly, he meanes it *of discomfiture & sorrow*. As often, we finde in Scripture, *darknesse* to be taken: as *Eccles.* 5.17. As on the contrary, *Light*, becaus it is *so pleasant a thing to behold*, is put for comfort. And, that so it is taken here, is evident by that which is opposed in the next verse, *walk ye in your light, yet, ye shall lye downe in sorrow*.

Eccles. 11.7.

4. But fourthly, of what kinde of *sorrow*, and for what? Whether from outward afflictions, or inward distresse of minde and conscience; or (to use *Solomons* distinction) whether by reason of *mans ordinary infirmities*, or of a *wounded spirit*? that is yet in question.

1. And that not of outward afflictions only. For, it is not to be restrained to outward afflictions only, which are called *mans infirmities*, as *being common to man*, which arise from things of the world, or from the men of the world; though to *walke in darknesse* is so taken, *Esai.* 59, 9. and I will not exclude it here. For, in them also, a mans best support, is *to trust in God*, and it is the safest way to interpret Scriptures in the largest sense which

which the words and coherence will beare. But yet that cannot be the onely, or principall meaning of it: for besides what is further to be said to the contrary, he addes withall, *and hath no light*, that is, no comfort: Now as Philosophers say, *non dantur puræ tenebræ*, there is no pure darknesse without some mixture of light: so we may say, there is not *meere* or *utter darknesse* caused *by outward afflictions*, no outward affliction can so universally environ the minde, as to shut up all the crannies of it, so that a man should have no light. And besides, Gods people, when they walke in the greatest outward darknesse, may have, yea, often use to have most light in their spirits. But here is such an estate spoken of, *such a darknesse* as hath *no light in it*.

2. But chiefly inward, from the want of the sense of Gods favour.

Therefore secondly, it is principally to be understood, of the *want of inward comfort in their spirits*; from something that is between God and them; and so meant of that darknesse and terrours, which accompany the want of the sense of Gods favour. And so *darknesse* is elsewhere taken, for *inward affliction* of spirit, and minde, and want of light, in point of assurance, that God is a mans God, and of the pardon of a mans sins; so *Psal.* 88. 6. *Heman* useth this word to expresse his distresse; and the reasons why it is thus to be understood, here, are;

Proved by 3. reasons. *The first.*

First, because the remedy here prescribed is *faith*, to *stay himselfe* upon God, and that as upon *His God*, he puts in *His God*, emphatically; because that is the point he is troubled about, and concerning which he is in darknesse, and of which he would have such an one to be perswaded: and that

is

is it, which faith, which is propounded here as the remedy, doth in the first place and principally look unto, as its primary aime and object.

The second. Secondly, in the foregoing verses he had spoken of *Iustification*, whereby God pardons our sins, and accepts our persons: The Prophet, or Christ in the person of his elect, (as some) having expressed his assurance of this: *God is neare that justifies me, who shall condemne?* which words the Apostle *Rom.* 8. 32, 33. doth alledge in the point of *justification*, and to expresse the triumphing assurance of it; and applies them in the name and persons of true beleevers too: But because there might be some poor soules, who though truly *fearing God*, yet might want this assurance; and upon the hearing of this might be the more troubled, because not able to expresse that confidence which he did: therefore he addes, *who is among you that feareth the Lord, and walketh in darknesse, &c.* as if he should have said to such, though you want the comfortable sense and assurance of this, yet be not discouraged; but doe you exercise faith, go out of your selves, rely upon Christ and that mercy which is to be found in God: you may feare God and want it; and you are to trust in God in the want of it.

The third. Thirdly, these words have a relation also to the fourth verse, where he sayes, (as that God had given him this assurance of his owne justification, for his owne particular comfort in those immediately foregoing verses to the Text, so there,) that God had also given him the *tongue of the learned, to minister a word of comfort in season, to him that is weary and heavy laden*: and thereupon in this verse, hee accor-

accordingly ſhewes the bleſſed condition of ſuch perſons as are *moſt weary* through long walking in darkneſſe; and withall he diſcovereth to them, the way of getting out of this darkneſſe, and recovering comfort againe: And in all the word of God, there is not a more comfortable & ſeaſonable word to one in ſuch a condition, to be found. All which argues, it is ſpoken of inward darkneſſe, and trouble of ſpirit, and that in a point of applying juſtification, and *God* to be a mans *God*.

Chap. II.

The particulars of the diſtreſſe, contained in theſe two phraſes: Walking in Darkneſſe; Having no Light.

THe ſecond thing to be enquired into is, *What is the condition* of ſuch an one who is thus *in darkneſſe*, and who *hath no light?* Which I will ſo far diſcover, as the phraſes uſed here will give light into, by the help of other Scriptures.

What is His condition whileſt he *walkes in darkneſſe*, &c.

§. 1.

First, he is ſaid to *have no light: Light*, ſaith the Apoſtle *Epheſ.* 5. 14. *is that whereby things are made manifeſt*; that is, to the ſenſe of ſight, to which light properly belongs: and as *light*, and *faith*, are here ſevered as you ſee; ſo *ſight* alſo is in 2 *Cor.* 5. 7. diſtinguiſhed from *faith*, which is the *evidence of things* abſent and *not ſeene*; when therefore, here he ſayes, he hath no *light*, the meaning is, he wants all preſent ſenſible teſtimonies of Gods favour to him; he ſees nothing that may give ſenſible pre-

as expreſt, 1. By *having no light.*

Heb. 11. 1.

Light diſtinct from faith.

sent witnesse of it to him: Gods favour, and his owne graces, and all the sensible tokens and evidences thereof, which are apprehended by spirituall sight, are become all as *absent things*, as if they were not, or never had been; that light which ordinarily discovers these as present, he is cleane deprived of.

A threefold light added to faith to cause assurance.

To understand this, we must know; that God to help our *faith* (which, as I said before, is distinguisht from *sight*, as we now speake of it) vouchsafeth a *threefold light* to his people, to add *assurance* and *joy to their faith*; which is to faith, as a back of steele to a bow to strengthen it, and made to be taken off, or put on to it at Gods good pleasure.

1. The immediate light of Gods countenance,

First, the *immediate light of his countenance*, which is a cleare evident beame and revelation of Gods favour, immediately testifying that we are his, which is called the *sealing of the Spirit*, received *after beleeving*, *Ephes.* 1.13. which *David* desired, and rejoyced in more then in all worldly things. *Lord lift up the light of thy countenance:* in which, more or lesse, in some glimpses of it some of Gods people have the priviledge to walk with joy, from day to day: *Psal.* 89.15. *They shall walk in the light of thy countenance, in thy name shall they rejoyce all day.* And this is here utterly withdrawne: and it may thus come to passe; that the soule in regard of any sense or sight of this, may be left in that case that *Saul* really was left in: 1 *Sam.* 28.15. *God is departed from me, and answeres me not, neither by Prophets, nor by dreames:* though with this difference, that God was really departed from *Saul*, but to these but in their owne apprehensions: yet so, as for ought they

Psal. 4.6.

2.

which he may want,

can

can ſee of him, God is departed cleane from them; anſwers them neither by prayer, nor by word, nor by conference; they cannot get one good looke from him: Such was *Ionahs* caſe, *I am caſt out of thy ſight*, that is, he could not get a ſight of him; not one ſmile, not one glaunce or caſt of his countenance, not a beame of comfort, and ſo thought himſelfe caſt out. And ſo he dealt with *David* often, and ſometimes a long time together, *Pſal.* 13.1. *How long wilt thou hide thy face from me?* and *Pſal.* 89.46. *How long, &c.* even ſo long as *David* puts God in remembrance, and pleads how *ſhort a time* in all he *had to live*, and complaines, how in much of that time his face had been hid from him, *ver.* 47. And the like was *Hemans* caſe, and this alſo long, even from *his youth up*, *Pſal.* 88.14,15. So from *Iob*, yea, and from Chriſt himſelfe; *My God, my God, why haſt thou forſaken me?*

Proved. Jonah. 2.4.

Iob 13.24.

But concerning this, you will aske, how can *this dealing* of his ſtand with his *everlaſting love*, continued notwithſtanding to the ſoule, that he ſhould deale ſo with one he loves; but eſpecially how it may ſtand with the *reall influence* of his *grace*, powerfully enabling the ſoule all that while to goe on *to feare and obey him?*

Queſt. And how the want of it may ſtand with

For the firſt, it may ſtand *with his everlaſting love*, and *God* may be *his God* ſtill, as the Text tels us: ſo, *Eſa.* 54.8. *For a moment, I have hid my face, but with everlaſting kindneſſe will I have mercy on thee.* It is but *hiding his face*, and concealing his love, as *David* concealed his love from *Abſalom*, when his bowels yearned towards him: and God takes the liberty that other fathers have, to ſhut

Anſw. Gods love ſtill continued.

His children out of his presence, when he is angry: and it is but for a moment; that is, in comparison of *eternity*; though happily it should be thus with him during a mans whole life; & he therfore takes liberty to doe it, because he hath such an eternity of time, to reveale his kindnesse in; time enough for kisses and embraces, and to poure forth his love in.

2. and with the reall influence of grace.

And for the second, the *reall* gracious *influences*, and effects of his favour may be continued, upholding, strengthening, and carying on the soule, still to *obey* and *feare him*, whilest he yet conceales his favour. For, when Christ complained, *My God, my God, why hast thou forsaken me?* (when, as great an eclipse in regard of the light of Gods countenance was upon his spirit, as was upon the earth) yet he never more obeyd God; was never stronglier supported then at that time, for then he was *obeying to the death*. Like as we see, that when the Sunne is eclipsed, though the earth wants the *light* of it, yet not the *influence* thereof; for the metals which are engendred in the bottome of the earth are concocted by the Sunne; so as though the light of the Sunne comes not to them, yet the influence and vertue of it doth, and altereth and changeth them: So doth Gods favour visit mens hearts in the power, heat, & vigorous influence of his grace; when the light and comfort of it doth not; but is intercluded.

Deus se communicat, vel qua beatus; vel qua sanctus; qua beatus, gaudium et gloria; qua sanctus, gratiam: Vtrumque voluntarie, ideoq; non utrumq; simul necessario.

2. *Light* is of present graces;

The second *light* which God vouchsafeth his people ordinarily to help and eek out their faith, is the *sight* and comfort *of their owne graces*, unto which so many promises belong; as, of their love to his people, feare of his name, desire to obey him.

So

So that often when the *Sun* is ſet, yet *Starlight* appeares; that is, though that other the immediate preſence and evidence of his favour ſhines not on the ſoule, yet his graces therein appeare, as tokens of that his love: ſo as the ſoul knowes that there is a Sun ſtill, that gives light to theſe Stars, though it ſees it not; as in the night, we know that there is a Sun in another *Horizon*, becauſe the Stars, wee ſee, have their light from it; and we are ſure that it will ariſe againe to us.

Now a ſoul that hath true grace in it, and goes on to obey God, may alſo want light to ſee theſe his graces, and looke upon his own heart as empty of all. And as they in the ſtorm, *Acts* 27.20. ſo he, in temptation may come to *have neither Sun-light, nor Star-light; no light*, as in the Text. Thus *Eſay* 63.17. the Church there complaines that God had *hardned them from his feare*: they were affraid, feeling their hearts ſo hard, that the feare of God was wanting: which yet was there, for they complaine of the want of it. which he alſo may want.

But yet thirdly, though he want the preſent light of Gods countenance, and the ſight of preſent grace; yet he may have a comfortable *remembrance* of what once afore he had, ſtill left; and ſo long is not utterly left in darkneſſe. Therefore further know, that the ſtate of one that feares God and obeys him, may be ſuch, as he may have no *comfortable light* or *remembrance of what grace, &c. formerly he had.* 2 *Pet.* 1.9. One that hath true grace in him, only lacks the exerciſe of them, (for I take it, that place is to be underſtood of a regenerate man, becauſe *he was purged from ſin*: and is now ſaid.

3. Light may be taken for the remembrance of former graces and evidences;

ſaid to *lack grace*, becauſe he doth *not uſe it*; for *idē eſt non habere, & non uti*; a man is ſaid not to have that which he doth not *uſe*, when he ought to uſe it, (eſpecially in things whoſe worth lies wholly in uſe and imployment) for it is as good as if he had it not) now, ſuch a man may fall into ſuch a *blindneſſe*, that he *cannot ſee afar off*, and ſo *forgets* his former aſſurance, *that he was purged from his old ſins*. Yea, it may be, calls all into queſtion. Thus *David* in the 30. *Pſal.* 6, 7. though his heart was but even now, a little afore, *full of joy*, and aſſurance of Gods favour: yet God did but *hide his face*, and all was gone, *I was troubled*, (ſayes he) he was thus blind, and could not ſee what was but a little paſt him, as it is with men in a miſt.

which he may want.

The reaſon of both.

And the reaſon of theſe two laſt aſſertions is as evident as the experience thereof. For *graces* in us *ſhine*, but *with a borrowed light*, as the Stars doe, with a light borrowed from the Sun. So that, unleſſe God will ſhine ſecretly, and give light to thy graces, and irradiate them, thy graces will not appeare to comfort thee, nor be at all a witneſſe of Gods favour to aſſure thee. For *our ſpirit*, that is, our graces, never witneſſe alone; but if Gods Spirit joyneth not in teſtimony therewith, it is ſilent: *The Spirit of God witneſſeth with our ſpirits*, *Rom.* 8. 16. Now therefore, when God hath withdrawne his teſtimony, then the teſtimony of our hearts, and of our owne graces hath no force in it.

Queſt. But you will ſay, can a man have the exerciſe of grace and not know it? Feare God, &c. and not diſcerne it?

Yes:

Yes: and ſome graces may then be as much exerciſed in the heart, as at any other time. He may feare God as truly, and as much as ever, and yet this feare have no light in it to diſcover it ſelfe to him: it may be in the heart, in *eſſe & operari*, when not in *cognoſci:* it may have a being and a working there, when not in thy apprehenſion. *Anſw.* How grace may be exerciſed, when not diſcerned.

The reaſon is, becauſe as the influence of Gods favour may be really in the heart, when the ſenſe, ſight, and light of it is withdrawne, (as was ſaid before) ſo the power of grace may in like manner be in the heart, when the light and comfort thereof is wanting. And although it is true, that every man having the power of reflecting upon his own actions, can diſcerne what thoughts are in him, and what affections; and can tell for the matter of them, what he thinks on, that he puts his truſt, and that he is grieved, &c. But yet ſo, as he may ſtill queſtion whether thoſe thoughts be acts of true and unfeigned faith, and whether thoſe affections of ſorrow for ſin, &c. be ſanctified affections, holy, and genuine, and ſpirituall affections. And the reaſon of the difference is, becauſe though the naturall *ſpirit, which is in a man, knowes the things of a man*, as the Apoſtle hath it, 1 *Cor.* 2. 11. that is, his owne thoughts, &c. underſtanding them *phyſically*, as they are acts *of a man:* yet, what is the true goodneſſe of them *morally*, in diſcerning This, the *ſpirit of a man is deceitfull*, and *cannot know it*, without the ſupernaturall light of the Spirit of God: who as he is the giver and actor of that grace in us; ſo *is given of God that we might know the things which are given us of God:* 1 *Cor.* 2. 8, 12. *Light is ſowen for the righ-* *The reaſon.* Jerem. 7.

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teous, and joy for the upright, ſayes the *Pſalmiſt*. Grace and the exerciſe of it is the ſeed, which they continually ſcatter; but light and joy is the crop that is to be reaped. The ſeed often lyes hid long, though it will come up in the end. Thus light or joy may be ſevered from grace; and the comfort of it, from the power of it.

§.2. 2. What his condition is, as expreſt by *walking in darkneſſe*.

Secondly, let us further conſider the other phraſe; and what is intimated thereby, to be his condition, when (as it is ſaid) he *walkes in darkneſſe*.

1. To be indoubt what will become of him.

Firſt, to *walke in darknes*, implies to be *in doubt whither to goe:* ſo *Iohn* 12.35. *He that walkes in darknes knows not whither he goes*. And thus the ſoule of one that feares God, may be filled with doubts, whether God will ever be mercifull to him yea or no, and not know what God meanes to doe with him, whether he ſhall goe to heaven or hell. *Pſal.* 77.7,8,9. *Will the Lord be mercifull?* which ſpeeches are ſpoken doubtingly: for *v.* 10. he ſayes, *this was his infirmity*, to call this into queſtion. So *Heman*, *Pſal.* 88.5,6,11,12. He thought himſelf as one that was in hel; *Free among the dead*, that is, as one admitted into the company of them there: *v.* 5. *free* of that company, as you uſe to ſay, and of the number of thoſe *whom God no more remembred:* in ſuch *darkneſſe* was he, *v.*6. And to raiſe him out of that condition, was a thing he doubted whether God would ever doe, *v.*10,11,12. *Wilt thou ſhew wonders to the dead? ſhall thy wonders be declared in the grave?* that is, did God ever ſhew mercy to one that was in the ſame ſtate that they in hell are in, which is my ſtate now: yea, ſo, as to be out of hope: So *Lam.* 3.18. *My hope is periſhed from the Lord.*

Secondly,

Secondly, thoſe *in darkneſs* are apt to *ſtumble at every thing*. So *Eſa.*59.10. One effect of darkneſſe, mentioned there, is to *ſtumble at noon day*. So take a ſoule that is left in darkneſſe, and it will ſtumble at all it heares out of the word, either in conference, or at Sermons; all it reades, all promiſes it meets with, it is more diſcouraged by them: Oh, thinke they, that there ſhould be ſuch glorious promiſes, and not belong to us! Such an one miſapplies and miſinterprets all God dealings, and the Scriptures againſt himſelfe; and *refuſeth comfort:* as *Pſal.*77.2. Yea, and as at the third verſe, when he *remembers God, he is troubled.*

2. Stumbling at all comforts.

Thirdly, *darkneſſe* is exceeding terrible and full of horrour. When children are in the dark, they thinke they ſee fearfull ſights; it is therefore called the *Horror of darkneſſe*, *Gen.*15.12. So his ſoule here may be filled with feares, and terrors from Gods wrath, and of Gods being an enemy to him. *Heman* was almoſt *diſtracted* and *out of his wits with terrors*. So the Church thought *Lam.*3. Yea, and concluded it for certain, that God was her enemy: *Surely he is turned againſt me, v.*3.

3. Filled with terrors.

Pſal.88.15.

CHAP. III.

The efficient cauſes of this diſtreſſe: Firſt, the Spirit; *whether he hath any hand therein, & how far.*

HAving thus explicated and proved this, that this doth, and may befall one who truly feares the Lord: for the more full clearing of it, I will further ſhew,

1. First, the *efficient causes*.
2. Secondly, the *cases* wherein.
3. Thirdly, the *ends*, for which God leaves his children in such distresses.

The efficient causes of this distresse 3.

First, for the efficient causes of this so woefull, desperate, dark condition of Gods childe: they are three which have a hand in it.

1. First, Gods Spirit.
2. Secondly, a mans own guilty and fearfull heart.
3. Thirdly, Satan.

§. 1. 1. The Spirit, not the cause of doubtfull and despairing thoughts;

First, for Gods Spirit: Although he hath a hand in some part of this disquietnesse; yet we must take heed how we put upon him any of those doubts, and desperate feares and conclusions, whereby the childe of God calls his state into question. For the Spirit is not the direct efficient, or positive cause of them.

And to this end we may consider that knowne place: *Rom.* 8. 16. *Ye have not received the spirit of bondage to feare againe, but the spirit of adoption*; the right understanding of which, will also prevent an objection: For some have alledged this place, as if the childe of God after he had once the Spirit, sealing adoption to him, could never after fall into apprehension of bondage, that is, into feares of eternall damnation any more, or of being *bound over* for hel; and that this can befall him but once, and that at his first conversion.

But if we mark the words well. The Apostle affirmeth not, that feares of bondage can never befall Gods child again, but his scope is to shew, that the *Spirit*, which we have received, having been once become the *Spirit of adoption*, *that Spirit* is never after

ter again the *ſpirit of bondage* to us, nor the cauſe of ſuch feares; indeed at firſt converſion, and before he did witneſſe adoption, he then revealed our eſtates to us, to be an eſtate of bondage; which hee then doth in love, to drive us out of it; and then indeed he was *a ſpirit of bondage*; to which he hath reference, when he ſayes *to fear again*, becauſe he was once ſuch to thē, & ſuch the *Holy Ghoſt* then might be, & then witneſs to thē that their eſtates were dānable: for then it was a truth, in that they had lived in an eſtate of bondage, whereunto damnation was immediately due; and had they dyed in it, had certainly fallen upon them: But when once by making a man a Son, He hath becom the *ſpirit of adoption* to him, then if ever He ſhould put him into ſuch apprehenſions, and feares againe, He ſhould witnes an untruth. Therefore, for the comfort of them and all beleevers, he tels them, that he never croſſeth nor reverſeth his teſtimony of adoption, but his office is to be ready as a witneſſe to ſeale to it. But yet, though the *Iudge* doth not condemne any more, yet the *Iaylor* may trouble and affright us, and our owne *hearts* may condemne us; God may give Satan leave to caſt us into priſon, to clap bolts upon us again, and to become a lying *Spirit of bondage* to us, as he became a lying ſpirit in the mouths of *Ahabs* Prophets: and he may give up our hearts to be fettered with *the cords of our own ſins*, and to be enſnared with its owne inventions, and feares, and jealouſies.

but our own hearts and Satan. 1 Iohn 3. 21.

Prov. 5. 22.

For a more diſtinct underſtanding of this, to manifeſt how it comes to paſſe, that all this befalls Gods child; I will ſhew how far the holy Ghoſt proceed-

Yet the Spirit hath ſome hand in the diſtreſſe;

ceedeth in it, and puts forth his hand towards it; and what Satans work is, where he ſtrikes in, and our owne hearts, to worke further, and deeper diſtreſſe, then the holy Ghoſt by himſelfe alone intended. For unto theſe three ſeverall hands is the whole to be aſcribed: and the works of Gods Spirit, and his concurrence therein, carefully to be ſevered from Satans: as light from darkneſſe at the firſt.

Thus farre then the Spirit of God may concurre in this darkneſſe that befals his childe.

1. Privatively, to withdraw his teſtimony.

1. *Privatively:* He may ſuſpend his teſtimony, and the execution of his office of *witneſsing adoption*; he may withdraw his comfortable preſence, and *hide himſelfe for a moment*, and conceale his love, as other Fathers will ſometimes doe; As *David* did, when yet his heart was towards *Abſalom*: He may not admit him to ſee his face, he may ſhut a Sonne out of doores, when yet he doth not caſt him off: He *may retaine their ſins*, (as Chriſts expreſſion is) that is, call in the Patent of his pardon which hee had paſſed under his hand and ſeale, *in earth*, that is, in their owne conſciences; take it out of their hands and cuſtody, and call for it homeagaine into the Pardon office in *Heaven*, and there keep it. And alſo when Satan comes and gives in a falſe witneſs, and evidence, and our own hearts thereupon likewiſe condemn us, the holy Ghoſt may ſtand by (as it were) ſilent, and ſay nothing to the contrary, but forbeare to contradict Satan by any loud teſtimony, or ſecret rebuking him, as he doth at other times: as *Zach.* 3. 1, 2.

John 20. 23.

Mat. 18. 18.

2. Poſitive, in ſtrongs.

2 *Poſitively:* He may further proceed:

1. To

1. To reveale and repreſent God as angry with his childe, for ſuch and ſuch ſins formerly committed, and make him ſenſible thereof; not barely by concealing his love, but by making impreſſions of his wrath upon his conſcience immediately, and not by outward croſſes only. Thus *Eſay* 57. 17, 18. God not only *hid himſelfe and was wroth*, that is, expreſſed his wrath by hiding himſelfe; *but I ſmote him and was wroth:* and *v.* 16. he *contended* and *was wroth*, that is, *fought againſt him as an enemy*, as *Eſay* 63. 10. & this with his wrath upon his ſpirit; for it follows, that the *ſpirit* was ready to faile, and the ſoule which he had made; ſo as it was the *ſpirit* which was the White God ſhot at and wounded, and that ſo deep, that it was ready to faile and come to nothing; which *Solomon* cals by way of diſtinction *a wounded ſpirit*, which *who can beare?* and differenceth it from all other afflictions upon the outward man, which ſtrike the ſpirit but through the clothes of the body mediately; for ſayes he, *The ſpirit of a man will ſuſtaine his infirmity:* that is, all ſuch outward afflictions wherein it ſuffers but by way of ſympathy, and compaſſion; but when the ſpirit it ſelfe is laid bare and naked, and wounded immediately by Gods wrath, (which onely can reach it, and wound it,) *Who can beare this?* Thus towards *Heman*, God did not onely *hide his face from him*, Pſ. 88. v. 14. but *His fierce wrath went over him*, and *thy terrours* (ſayes he) *cut me off*, v. 16. not *wounded* him only, but even *cut him off*: and ſuch impreſſions of immediate wrath, as expreſſions and effects of Gods anger, the holy Ghoſt may make upon the ſpirit of his childe: for it is a truth

1. To repreſent God angry by immediace expreſſion of wrath on the conſcience.

that God is angry and wroth with them when they ſin; which anger he may make knowne, not only by dumb ſignes in outward croſſes and effects; but by an immediate witneſſing, and plaine and expreſſe ſpeaking ſo much to their conſciences, and making them to feele ſo much, by ſcalding drops of his hot diſpleaſure let fall thereon; And as other Fathers ſhew their anger by whipping the bodies of their children (upon this ground as ſayes the Apoſtle) becauſe they are the *Fathers of our fleſh:* Heb. 12. 9. So, for the like reaſon may God ſhew his anger, and chaſtiſe his children by laſhing their ſpirits: For he is the *father of our ſpirits*, as he ſpeaks in the ſame place. And likewiſe our ſpirits, and the very *bones and marrow of them doe lie open and naked to him, with whom we have to doe, and his word* and ſpirit being *quick and powerfull, and ſharper then any two-edged ſword*, are able *to divide*, and cut even to the *bones and marrow*; as the ſame Author ſpeakes. Yet withall, ſo as when he expreſſeth his wrath thus upon their conſciences; he doth not witneſſe, that this is an eternall wrath which hee hath conceived againſt them: for it is but a temporary diſpleaſure, *It is but for a moment*, as *Eſay* ſpeakes; the indignation of a Father; nor is it a wrath which revenging juſtice hath ſtirred in him, but *Fatherly affection*. And though the Spirit tels them that God is diſpleaſed, yet never that they are accurſed; that is a falſe collection made out of it.

Heb. 4. 12, 13.

Heb. 12. 6.

a. By ſhaking over him the threatnings of eternall wrath.

Yet 2. The holy Ghoſt may proceed yet further herein; ſo far as to bring forth, and ſhew him, and ſhake over him the rod of his eternall wrath, eſpecially

cially when he hath provoked Christ by presumptuous sins already; and to prevent his going on frowardly in the way of his heart. And this, both 1 by presenting to thē, & setting on al those threatnings, which doe hypothetically and conditionally threaten, even to beleevers, eternall damnation: such as that which we finde Rom. 8.13. *If ye live after the flesh, ye* (even you beleevers) *shall dye:* for there is a truth in all such threatnings, so conditionally propounded, which reacheth Gods dearest children, under a condition, and with relation to going on in sin: to stop him and prevent him in which, when he is a going on frowardly in the way of his heart, the holy Spirit may bring home such threatnings to him, with respect to such a course as he is entring into, and accordingly stir up the feare of that damnation thus threatned, if he should goe on in those sins he hath begun to commit: But to apply threatnings of eternall damnation simply to his persō, as that thou shalt die eternally; this the holy Ghost doth not speake to the heart of a beleever, when he is a beleever. And againe also 2 the holy Ghost may represent to him, and mind him of all those examples of mē in whom for their going on in sin, *his soule hath had no pleasure*, and of Gods dealings with them: As how he sware against many of the *Israelites*, for their provocations of him, *that they should never enter into his rest*, and how he rejected *Esau* for the despisall of his birthright, and all this with this end, to startle and awaken him; and with this intimation, that for such and such sins, God might in like manner deal with him. For, these, and the like examples, doth Heb. 10. ult.

the

the Spirit of God ſet before the beleeving Hebrews: *Heb.chap.*3. and *ch.* 12. and the beleeving Corinthians: 1 *Cor.*10. from the 5. *v.* to the 13. to keep them in fearefulneſſe to offend: But to apply any ſuch examples abſolutely unto them: ſo as to ſay, thus God intends to doe with thee, for ſuch and ſuch ſins paſt, and that God will never be mercifull; This the holy Ghoſt doth not ſpeake to a beleevers heart.

Chap. IV.

How Satan and our hearts increaſe this darkneſſe *by falſe concluſions from the Spirits work, illuſtrated by the like in the illumination of Temporaries. The Spirits work in both compared.*

From which work of the Spirit Satan and our hearts make falſe cõcluſions.

And now the Spirit of God having proceeded thus far himſelfe in cauſing ſuch darkneſſe, and terrors of conſcience in them that feare him; *Satan* and their *owne hearts* (unto which he may and doth often further alſo leave them) may take occaſion from theſe diſpenſations of the holy Ghoſt, (which are all holy, righteous and true) to draw forth falſe and fearefull concluſions againſt themſelves, and their eſtates; and ſtart amazing doubts, and feares of their utter want of Grace, and lying under the curſe, and threatnings of eternall wrath at the preſent; yea and further, of eternall rejection for the future, and that God will never be mercifull; and ſo lay them lower, and caſt them into a further darkneſſe and bondage then the holy Ghoſt was cauſe

cauſe of or intended: Miſinterpreting & perverting all theſe his righteous proceedings, as interpreting, that withdrawing his light and preſence, and hiding himſelfe, to be a caſting them off: thus *Heman Pſal.* 88.14 So likewiſe miſconſtruing that temporary wrath, chaſtiſing and wounding their ſpirits for the preſent, to be no other, then the impreſſions and earneſt of Gods eternall vengeance: and arguing from their being *under wrath*, themſelves to be children *of wrath*; and miſapplying the application of all thoſe threatnings of eternall damnation made by the Spirit but in relation, and under a condition of ſuch and ſuch courſes for the future, to be abſolute againſt their perſons, and to ſpeak their preſent eſtate; and becauſe ſuch examples of men caſt off are prefented to them, to ſhew thē what advantage God might take againſt thē; they miſtaking, think they read their owne deſtiny laid before them in them; and conclude that God will deale ſo with them: And thus the Apoſtle ſayes of ſin, *Rom.* 7. 11. That *ſin taking occaſion by the commandement*, (hee miſunderſtanding the ſcope of it, when a Phariſee) *it deceived him, and thereby ſlew him*: and yet *the Commandement is holy, juſt, and good*, ver. 12. So Satan and our hearts, by occaſion of theſe dealings of the Spirit (which are righteous and true, as himſelfe is, who is the Spirit of truth and leads into truth) doe *deceive* beleevers, and lay them in their apprehenſions *among the ſlaine whom God remembreth no more*, as *Heman* ſpeaks, *Pſal.* 88.5.

And as in theſe, ſo in other workes and diſpenſations of Gods Spirit, it is ordinary for Satan and our hearts to practiſe the like deluſions, and falſe conclu- The like inſtanced in Temporaries.

clusions upō them. To instance in those more common & inferiour works of the Spirit on the hearts of men, not as yet savingly regenerated: The Spirit *enlightning* them, together with impressions of joy, and a taste of sweetnesse in the promises of the Gospell, and of salvation revealed therein, which under a condition of true repentance and conversion the Spirit of God doth make the offer and tender of knowne unto their hearts. Thus he wrought upon the stony ground, and in the *Iews* by *Iohns* ministry, *Iohn* 5.35. which light, and taste, & revelation of this conditionall proffer, tending in a way unto salvation, by alluring their hearts to seek it they often through Satans abuse of this good work, and the selfe-flattery of their owne hearts, doe too hastily take to be that grace which *accompanies salvation*, or which hath salvation annexed to it: from which, the Apostle by that very expression, *Heb.*6. in the 9. verse, doth difference those *enlightnings*, mentioned *v.* 4. They thus mistaking these workes precursory to grace, even as the *Iews* mistook *Iohn*, that was but sent before *to prepare the way for Christ*, to be that very true *Christ* that was to come into the world: and misunderstanding the entendment of Gods most blessed Spirit in such his dealings, they make up too hasty a conclusion not meant by the Spirit in those premises.

ἐχόμενα τῆς σωτηρίας.

And I instance in these the rather, because these his dispensations of *desertion* (which we have in hand) towards them already *regenerated*, and those forementioned *visitations* towards *such* as often attaine *not to regeneration*, are in an opposite way of comparison exceeding parallel, and much alike in the

A comparison between the work of illumination in them, and of darknesse in these.

the diſpenſations themſelves; as well as in the differing falſe concluſions which are drawn from either, and do therefore exceedingly illuſtrate the one the other. God withdrawing himſelfe as much in their ſenſe, from thoſe who are in covenant with him; as he draws neer unto, and viſits their hearts from on high, who are as yet ſtrangers to him: The needle of Gods favour and love *varying* as much (that I may ſo allude) towards Hell in their *Compaſſe* who ſhall be ſaved, as it doth heavenward in the other, many of whō arrive not thither. For as they are brought *nigh to the kingdome of heaven*, (as Chriſt told him:) ſo of true beleevers it may be ſaid, that their ſoules doe often draw neer to hell, in their own ſenſe and apprehenſion; *and the paines of hell doe take hold upon them.* And as the other are enlightned, as *Balaam* was: ſo they are left *to walke in darkneſs* and ſee *no light*. And doe *taſte* of that *wrath* which the Law threatens: as thoſe other *taſte* the *goodneſſe* of that ſalvation the Goſpel offereth, God out of a *temporary* anger chaſtiſing them for a moment: as with a temporary favour he ſhineth upon the other. That as they for *a ſeaſon rejoyce in that light*, John 5. 35. So Gods deareſt children *may be for a ſeaſon in much heavineſſe*, (as the Apoſtle ſpeakes) 1 *Pet.* 1. 6. *and walk in darkneſſe*. And as the ſimilitude of the dealings themſelves run thus far along in a parallel line of compariſon: So it holds in the falſe apprehenſions which Satan and our hearts doe make out of both: and the cauſe of the miſtake in each, is alſo alike. For Gods dealings with thoſe *Temporary beleevers*, being ſo like to thoſe dealings towards ſuch as re- Mar. 12. 34.

ceive a ſtate of adoption frō him: They thence too haſtily conclude their acceptance unto life. And on the contrary, Gods dealings with theſe *Temporary deſpairers*, (as I may ſo call them) being ſo like in their ſenſe, to his proceedings with thoſe he cuts off for ever, they in like manner as haſtily conclude (*I ſaid in my haſte*, ſayes *David*) their eternall rejection. Only in the iſſue they prove unlike: theſe deſertions tending but to the preſent diſcomfort of true beleevers, through their frailty: but in the other through their owne willing neglect, their enlightnings turne to their deſtruction.

So as to conclude, we muſt warily ſever the work of Gods Spirit herein, from that of Satan, and our owne hearts; not attributing ſuch deſperate concluſions to the Spirit. Thus that depth of *ſorrow* wherewith that humbled Corinthian was well-nigh *ſwallowed up*, 2 *Cor.* 2.7. is aſcribed unto Satan, when *v.* 11. it is made and termed one of *his devices*, which word doth in part refer to the Corinth: ſorrow. Thus *David* alſo imputes *that* his queſtioning, *Pſal.* 77. *Whether God would be mercifull* to him, *v.* 7. unto his own heart: this is *my infirmity*, ſayes he, *v.* 10. So as the blame herein is to be divided between Satan and our hearts. To ſpeak more particularly of either:

Chap.

Chap. V.

How our own hearts *are the cauſes of this* darknes: *The principles therein, which are the cauſes of it.*

First, that our owne hearts ſhould be the cauſes and producers of ſuch diſtreſſe and darkneſſe, when the holy Ghoſt thus deales with us, is at all no wonder: becauſe

§. 1. 1 By reaſon of our *weakneſſe* as we are *creatures*.

1. As we are *creatures*, there is ſuch a *weakneſſe*, and *infirmity* in us as *David* ſpeakes; by reaſon of which, if God doth but hide himſelfe and withdraw his preſence, (which ſupporteth us in comfort, as in being) we are ready preſently to fall into theſe feares of our ſelves. The Pſalmiſt ſaith of all the *creatures*, *Thou hideſt thy face and they are troubled:* and this by reaſon of their weakneſſe, and dependance upon God: And no leſſe, but far greater is the dependance of the *new creature* upon Gods face and preſence; that it cannot be alone and bear up it ſelfe, but it *fails* if *God hide himſelfe*, as *Eſay* ſpeaks, cha. 57. Eſpecially now in this life during the infancy thereof, whilſt it is a *child*, as God ſpeaks of *Ephraim*, *Hoſ.* 11. 1. then it cannot ſtand, or goe alone, unleſſe *God beare it up in his armes*, and *teach it* to *go*, as he ſpeakes there, *v.* 1, 3. And then alſo as children left alone in the dark, are afraid of bugbeares, and they know not what, and are apt to ſtumble and fall, which is by reaſon of their *weakneſſe*: So is it with the new creature in its childhood here in this life, It was *my infirmity*, ſayes *David*,

Pſal. 104. 29.

Pſal 30.6. *vid*, and againe, *Thou didſt hide thy face and I was troubled.*

There is not onely ſuch a *weakneſſe* in us as we are *creatures:* But,

§.2. 2. Of an innate *darkneſſe* as we are *ſinfull creatures.*

2. Alſo an innate *darkneſſe* in our ſpirits as wee are *ſinfull creatures:* ſince the fall, our hearts of themſelves are nothing but *darkneſſe*, and therefore no wonder, if when God drawes but the curtains, and ſhuts up the light from us, that our hearts ſhould engender, and conceive ſuch horrid feares and doubts: Thus in the 2 *Cor.* 4.6. The Apoſtle compareth this native darkneſſe of our hearts unto that *Chaos*, and lumpe of *darkneſſe* which at the firſt creation covered *the face of the deep:* when he ſayes, that *God who commanded light to ſhine out of darkneſs*, (he referreth to the firſt creation, *Gen.* 1.1,2.) *hath ſhined into our hearts* [even of us Apoſtles] *to give the light of the knowledge of the glory of God, in the face of Ieſus Chriſt.* So that no longer then God continues to ſhine, either the *light of comfort*, or *of grace*, no longer doe our hearts [even of us beleevers] retaine light in them. And if at any time he withhold *that light of comfort in his face*, when yet he continueth an influence of grace; then ſo farre doe our hearts preſently returne to their former dark neſſe: and then doth *that* vaſt wombe of darkneſſe conceive, and form all thoſe fears and doubts within it ſelfe. Conſidering withall that our hearts are a *great deep* alſo; ſo deep in darkneſſe and deceitfulneſſe, as no plummet can fathom them: *Deceitfull above all things, who can know it?* Jer. 17.9. Darkneſſe *covereth not the face of this deep only*, but it is darkneſſe to the bottome, thorowout darkneſſe.

No

No wonder then, if when the *Spirit* ceaſeth to *move upon* this *deep* with beams of light, it caſt us into ſuch *deeps* and *darkneſſe* as *Heman* (complaining) ſpeakes of, *Pſal.*88.6. and frameth in it ſelfe ſuch hideous apprehenſions and deſperate concluſions of a mans owne eſtate.

§.3. A 3 principle is *carnall reaſon*

Eſpecially ſeeing, 3. There is ſo much ſtrength of carnall and corrupt reaſon in men, ready to forge and invent ſtrong reaſons and arguments to confirme thoſe ſad feares and darkned apprehenſions; and thoſe drawn from thoſe dealings of Gods Spirit mentioned For as it is ſaid of the Gentiles, that when *their fooliſh hearts was darkned*, (that is, when left and given over to their own naturall darkneſſe) *they became vaine in their imaginations*, or (as the originall hath it) in their *reaſonings*, *Rom.*1.21. and this even in thoſe things which God had clearly revealed in his works, to the light of nature: (of which that place ſpeaks.) So may it be ſaid even of thoſe who have been moſt enlightned, that their hearts are apt to become much more vaine in their reaſonings about, and in the judging of their owne eſtates before God, out of his word and dealings with them, if God once leaves them unto darkneſs. And this *that* great caveat given to profeſſors, *Ia.*1.22. gives to underſtand, when they are exhorted to take heed that in *hearing the word* they be not found *deceiving themſelves by falſe reaſonings*: Ja.1.22. So the originall, παραλογιζόμενοι ἑαυτούς, renders it, which is, as if we ſhould ſay, *falſe reaſoning themſelves*; as we uſe to ſay in a like phraſe of ſpeech, *befooling themſelves*. And this is ſpoken of judging of their owne eſtates; concerning which, men are more apt tho-- λογισμοῖς.

thorow the diſtempers and prejudices of ſelf-love, *to make* (to ſpeake in *that* phraſe of the Apoſtle) *falſe Syllogiſmes*, and to miſconclude, then about any other ſpirituall truth whatever. And as men that want true faith, the unſound hearers of the word (of whom the Apoſtle there ſpeaks) are thus apt, through carnall reaſon miſapplying *the word they heare*, to frame and draw them from thence (as he inſinuates) multitudes of falſe reaſons to uphold and maintaine to themſelves a good opinion of their eſtates: So on the contrary, in thoſe who have true faith, all *that* carnall reaſon, (which remaines in a great meaſure unſubdued in them) is as apt to raiſe and forge as ſtrong objections againſt the work of faith begunne, and as peremptorily to conclude againſt their preſent eſtates by the like miſapplication of the word; but eſpecially by miſinterpreting Gods dealings towards them. And they being ſometimes led by ſenſe and reaſon, whileſt they walk in darkneſſe, they are apt to interpret Gods minde towards them, rather by his works and diſpenſations, which they ſee and feele, then by his word, which they are to beleeve. This we may ſee in *Gideon*, *Iudges 6.* Who becauſe God wrought not miracles as he had formerly for his people, but had delivered them into their enemies hands, from thence reaſoneth againſt the meſſage of the Angell, (Chriſt himſelf) who had told him, *the Lord is with thee*, v. 12. But he objects, Oh my Lord, *if the Lord be with us, why then is all this befallen us? Where be all the miracles which our fathers told us of? But now the Lord hath forſaken us, &c.* This we may alſo ſee in *Aſaph*, or what other holy pen-

Which as in men unregenerate, reaſons for their bad eſtates; So in the regenerate againſt the goodneſſe of their eſtates.

pen-man of the 73. Pſa. his heeles were well-nigh tript up in the dark: *My feet were almoſt gone* (ſayes he) v. 2. that is, from keeping his *ſtanding by faith*, as the Apoſtle ſpeaks, *Rom.* 5. and this by an argument framed by carnal reaſon, from Gods diſpenſation of outward proſperity to wicked men; but on the contrary, *chaſtening of him every morning*, with outward afflictions, as the oppoſition doth there import. And how peremptory is he, in his concluſion thence deduced? *Verily, I have clenſed my heart in vaine*, v. 13. and what reaſon hath he? *For all the day long I have been plagued, &c.* ver. 14. He thought his reaſon ſtrong, & irrefragable, elſe he would not have been ſo concludent [*Verily, &c.*] But what would this man have ſaid and thought if he had been in *Hemans* condition? or in *Iobs*, or *Davids*? if in thoſe ſhallowes of outward troubles, which are *common to man*, his faith could not finde footing; but he was well-nigh caried away with the common ſtreame and errour of wicked men; to have *condemned* himſelfe, and *the generation of the righteous*, v. 15. How would his faith have been overborne, *If all Gods waves and billowes had gone over him?* as *David* complaines, *Pſal.* 42. 7. How would he have ſunke in *Hemans deeps*, *Pſ.* 88. or in *Davids*, *Pſ.* 69. 2. *I ſink in the deep mire where there is no ſtanding: I am come into deep waters, where the floods overflow me.* Speaking of ſuch *waters as came in unto his ſoule*; ver. 1. Even the floods of Gods immediate wrath breaking in upon his conſcience, over-flowing the inward man and not the outward only. How much more peremptorily would he have concluded againſt himſelf, if this had been his condition? as indeed they,

and many others of the generation of Gods children have done, when they have laine under, and walkt in such distresses.

And the reason of all this is as evident as the experience of it.

How potent and prevalent *carnall reason* is with us,

1. In generall: *Reason* is of it self a busie principle, *that* will be prying into, and making false glosses upon al Gods matters as well as our own; and trying its skill, in arguing upon all his dealings with us. Thus *Ieremy* must needs be reasoning with God about his dispensations towards wicked men, *Cha.* 12.1,2 and *Iob*, of his dealings with himself: *Chap.* 13.3. And *Reason* being likewise the supream principle in us by nature, and our highest difference as we are men; therefore no wonder if when we are left to our selves *to walk in darkness*, we *walke as men*, as the Apostle speakes, 1 *Cor.*1.3. and to use *Solomons* words, *doe leane to our own wisdome*, even because it is *our own* and was brought up with us; it is our great *Ahitophell*, (and as *David* sayes of him) *our guide with whom we have taken so much sweet counsell* in all our worldly and politique affaires: In which only, we should make use of its advice: But we too often *take it into the Sanctuary* with us, *and walk in company with it into the house of God*, (to allude to what *David* sayes there, *Psal.*55. 13,14.) that is, we suffer it to meddle in matters that pertaine to the Sanctuary, and to debate and conclude of our spirituall and eternall estates, (as well as of our temporall; and which is worse, wee are opinionative of its judgement therin; *I thought* (sayes *Asaph* in that forementioned Psalme) *to know this*, v.16. that is, he thought to have compre-

Prov.3.5.

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hended and reacht Gods mind in thoſe his diſpenſations, by the diſcuſſions of reaſon, and ſo to have concluded rightly from them: Whereas *after he had gone into the Sanctuary*, v. 17. with faith alone, and thereby conſulted with the word; he confeſſeth his owne wiſdome and beſt reaſon to have been *as ignorant* of Gods meaning, and of thoſe rules he proceedeth by, in thoſe his diſpenſations towards his children, *Even as a beaſt*, v. 22. is of thoſe principles which men walke by, or the intentions they have in their wayes. If *Reaſon* then, when it is ſo utterly unskilfull and miſtaken in the premiſes, will yet be exerciſing and trying its faculty in reaſoning from them, no wonder if the concluſions thence deduced be ſo wide and wilde; and yet with *Aſaph*, *We think we know this.*

& how deſperate an enemy unto faith; and the reaſō of it.

But more particularly: Carnall reaſon is the moſt deſperate enemy to faith of all other principles in man. For untill faith be wrought, it is the moſt ſupreme principle; but then faith depoſeth and ſubjecteth it, and afterwards doth often contradict it, yea excludes it, as unskilfull in its matters, from being of its counſell. And ſo deep and deſperate is this enmity againſt faith, that looke what is the moſt eſpeciall work and buſineſſe of faith (which is to alter our eſtates before God, and put us into a ſtate of juſtification and to aſſure us of it) therein it ſhews a more peculiar enmity againſt faith, by oppoſing it in that work of it more then in any other. This enmity ſhews it ſelfe both *before* and *after* faith is wrought, and the one illuſtrates the other. For as before faith was wrought, carnall reaſon ſhews its oppoſition, by uſing the utmoſt of

its ſtrength to perſwade a man of the goodneſſe of his eſtate though without faith; thereby to prevent the entrance of faith and our ſeeking after it at all, as not needfull to change our eſtates or to juſtifie us, and thus would keep it wholly out. And therfore in the *firſt working of faith*, the holy Ghoſt brings faith in by force of open armes, as a Conquerour *caſting downe all thoſe ſtrong holds* and *reaſonings*, (as the word is, 2 *Cor.* 10. 4.) which carnall reaſon had beene long a building and a fortifying, and ſo erecteth faith a throne upon the ruines of them all. Thus in like manner *after faith* is thus wrought, all *that* carnall *reaſon* which is left unſubdued, doth out of a further revenge of ſuch an overthrow, and with a greater degree of enmity oppoſe faith ſtill; only it diverts the war, now muſtering up new forces, and turneth all the great Ordnance a cleane contrary way, namely to perſwade a man by all the objections it can raiſe, of the badneſſe of his eſtate now, as before of the goodneſſe of it: Hereby to blaſpheme the great worke of faith in juſtifying of us: And alſo becauſe that next to *juſtifying us*, the office and errand of faith is to ſettle in our hearts *peace with God*, and a perſwaſion of our being in his favour, as *Rom.* 5. 1. Therefore doth carnall reaſon bend the utmoſt of its power and *Acumen* to perſwade upon all occaſions, by all the moſt ſpecious and ſeeming arguments it can ſtart and ſuggeſt, that God is not at peace with us, nor as yet reconciled to us; meerly to contradict faith in what is the principall point it would perſwade us of.

λογισμὸς.

So that as in men whileſt unregenerate, carnall reaſon

reaſon endeavours by falſe reaſonings to preſerve a good opinion of their eſtates in them: In like manner the very ſame principle of carnall reaſon continuing its oppoſition to faith, doth as much perſwade to a bad opinion of their eſtates when they are once regenerated.

And to conclude this, if in any condition that befals Gods childe, *carnall reaſon* hath the advantage and upper ground of *faith*, it is now when it is in the *valley of the ſhadow of death*, as *David* ſpeaks, when *it walkes in darkneſſe* and *hath no light*: A condition that doth afford a moſt compleat Topicks for *carnall reaſon* to frame objections out of; When in reſpect of Gods dealings with him there is a ſeeming conjunction of all bad aſpects threatning perdition and deſtruction: When faith is under ſo great an eclipſe, and is left to fight it out alone in darkneſſe, and hath no ſecond: When on the contrary *carnall reaſon*, and our dark hearts (which are led by ſenſe) are poſſeſſed with the ſenſe (the deepeſt and moſt exquiſite ſenſe) and impreſſions of (that which the heart is moſt jealous of) Gods foreſt wrath and diſpleaſure, and that felt and argued (not mediately and afar off, by conſequence from outward afflictions, but) immediately from Gods owne hand. Thou alwayes haſt ſuſpected (ſayes carnall reaſon) that thou wert a childe of wrath, and that thou and God were enemies, But now thou findeſt it put out of queſtion, and that from Gods own mouth, *who ſpeaketh* grievous things *againſt thee*; thou haſt it alſo under his own hand, for loe *he writeth bitter things againſt thee*, that is, in thy conſcience, as *Iob* ſpeaks, and *holdeth thee for*

The great advantage carnall reaſon hath in time of deſertion.

Jer. 31 20.

Job 13 26.

an enemy, v. 24. and whips thee with the ſame rod of his immediate wrath and diſpleaſure, wherewith he laſheth thoſe *that* are cut from his hand, and whom he remembreth no more, but are now in hell, as *Heman* ſpeaks. A time alſo this is when this preſent ſenſe of wrath ſo diſtempers and (to uſe *Hemans* words) *diſtracts* the mind that it cannot liſten to faith, which ſpeaks of nothing too, but of what it ſees not; even as the people of Iſrael *could not attend* to *Moſes* his meſſage of deliverance through the *anguiſh* of their preſent bondage, *Exo. 6.9.* So as no wonder if then carnall reaſon bee moſt buſie, and takes this advantage to frame and ſuggeſt the ſtrongeſt objections to the ſoul whileſt it is in this diſtemper.

§. 4. A 4. Principle, are corrupt affections of *jealouſie, ſuſpition, & incredulity*, which joyne with carnall reaſon in this.

Adde unto all this 4. that as there is ſuch ſtrength of corrupt reaſon which is thus oppoſit to faith, ſo that there are many other principles of corrupt affections in the heart, which joyn and take part with carnall reaſon in all this its oppoſition againſt faith, and which ſet it awork and do back it as much in perſwading Gods children that their eſtates are naught, as in ſecuring men unregenerate that their eſtates are good; & the hand of ſelfe-love (which bribeth & byaſſeth carnal reaſon, eſpecially injudging of our eſtates) is found as deep in the one as in the other; and this doth yet give further light to this point in hand. For looke as before faith is wrought, *ſelf-flattery* (which is one branch of ſelfe-love) bribeth and ſetteth carnall reaſon awork to plead the goodneſſe of their eſtates to men unregenerate, and cauſeth all ſuch falſe reaſons to take with them, which tend to perſwade them to think well

well of themſelves: So when once faith is wrought, *jealouſie*, and *ſuſpitiouſneſſe*, and *incredulity*, (which are other, as great ſprigs of pride and ſelfe-love in us, as the former, which doe begin to ſprout and ſhew themſelves, when that other is lopt off, and which doe grow up together with the worke of faith) theſe doe edge and ſharpen the wit of carnall reaſon, to argue and wrangle againſt the worke of faith and grace begun; and all ſuch objections as carnall reaſon doth finde out againſt it, are pleaſing and plauſible to theſe corrupt principles, for they are thereby nouriſhed and ſtrengthened.

The riſe of them and of their working in the heart.

And the reaſon why ſuch *jealouſies*, and *ſuſpitions*, *&c.* (which are ſuch contrary diſpoſitions unto ſelf-flattery which ſwayed our opinions of our eſtates before) ſhould thus ariſe and be ſtarted up in the heart upon the work of faith, and be apt rather to prevaile now after faith, is; [1] Becauſe that in the work of humiliation, (which prepares for faith) all thoſe ſtrong holds of carnall reaſon being demoliſht, which upheld ſelf-flattery, and that falſe good opinion of a mans eſtate, and thoſe mountainous thoughts of preſumption as then laid low, a man is for ever put out of conceit with himſelfe, as of himſelfe. At which time alſo, [2] he was ſo throughly and feelingly convinced of the hainouſneſſe of ſin, (which before he ſlighted) and of the greatneſſe and multitudes of his ſins, that he is apt now (inſtead of preſuming as before) to be jealous of God, leſt he might have bin ſo provoked as never to pardon him, and is accordingly apt to draw a miſinterpretation of all Gods dealings with him to ſtrengthen that conceit. And [3] having through the

the ſame conviction, the infinite errour and deceitfulneſſe of his heart before, in flattering him and judging his eſtate good, when it is moſt accurſed, ſo cleerly diſcovered and diſcerned; he thereby becomes exceeding jealous, and afraid of erring on that hand ſtill, and ſo is apt to lend an eare to any doubt and ſcruple that is ſuggeſted. Eſpecially 4 he being withall made apprehenſive both of *that* infinite danger to his eternall ſalvation there may be in nouriſhing a falſe opinion of the goodneſſe of his eſtate if it ſhould prove otherwiſe; becauſe ſuch a falſe conceit keeps a man from ſaving faith: whereas to cheriſh the contrary errour in judging his eſtate bad, when it is in truth good, tends but to his preſent diſcomfort; ſo as he thinks it ſafer to erre on *that* hand then the other. And 5 being alſo ſenſible of what tranſcendent concernment his eternal ſalvation is of, (which he before ſleighted) this rowſeth ſuſpition, (which in all matters of great conſequence & moment, is alwayes doubting and inquiſitive) and alſo keeps it waking, which before lay aſleep. And all theſe being now ſtartled and ſtirred up, doe not onely provoke carnall reaſon unſatisfiedly to pry into all things that may ſeeme to argue Gods diſfavour, or the unſoundneſſe of our hearts, but alſo doe give entertainment to, and applaud all ſuch objections as are found out, and makes up too haſtily falſe concluſions from them.

§. 5. 3. Principle. *The guilt in our own conſciences*, remaining in part defiled, a cauſe of this darkneſſe.

Laſt of all, as there are theſe corrupt principles of carnall reaſon, and ſuſpitiouſneſſe in us, to raiſe and foment theſe doubts, and feares from Gods dealings towards us: So there is an abundance of guilt

guilt within us, of our falſe dealings towards him. And we have *conſciences*, which remain in part *defiled*, which may further joyn with all theſe, and increaſe our feares and doubtings; and as we are *dark* and *weak* creatures, ſo *guilty* creatures alſo. And this guilt like the waves of the Sea, or the ſwellings of Jordan, doe begin upon theſe terrible ſtormes from God to riſe, and ſwel, and over-flow in our conſciences. As in *David Pſal.* 38. when Gods wrath was ſore upon him, *v.* 1, 2. then alſo he complaines, *Mine iniquities are gone over my head*, v. 4. There is much guile and falſeneſſe of heart, which in thoſe diſtempers (when our conſciences doe boyle within us, and are ſtirred and heated to the bottome) doth like the ſcum, come up and flote aloft. Thus in *David* when he was under the rod for his ſin of murder, as the guilt of his ſin, ſo the the *guile* of *his Spirit* came up, and he cals for *Truth in the inward parts*, Pſ. 51. 6. For as *his ſin*, v. 2. ſo his falſeneſſe of heart *was ever before him*, and with an eye to this he ſpake that ſpeech, Pſ. 32. Oh *bleſſed is that man in whoſe ſpirit is no guile*, and *to whom the Lord imputeth no ſin*. Thus he ſpake when God had charged upon him the guilt of his ſin, and diſcovered to him the guile of his ſpirit, *ver.* 4, 5. And this guile doth oftentimes ſo appeare, that our conſciences can hardly diſcerne any thing elſe to be in us, it lyes uppermoſt, and covers our graces from our view; and like as the chaffe when the wheat is toſſed in the fan, comes up to the top; So in theſe commotions and winnowings of ſpirit, do our corruptions flote in our conſciences, whileſt the graces that are in us lie covered under them out of

ſight; and the darke ſide of our hearts (as of the cloud) is turned towards us, and the light ſide from us. And indeed there are in the beſt of us humors enough, which if they be ſtirred and congregated in our conſciences, may alone caſt us into theſe burning fits of trouble and diſtreſſe; ſo as whileſt Gods Spirit ſhall withhold from us the light of our own graces, and our own conſciences repreſent to us the guilt and corruptions that are in our beſt performances, our hearts may conclude our ſelves hypocrites, as M. *Bradford* in ſome of his letters doth of himſelfe; and others of the Saints have done. Yea, ſo as even *our owne conſciences* (which are the only principle now left in us, which ſhould take part with and incourage *faith*, and witneſſe to us (as the office of it is) the goodneſſe of our eſtates) in this may joyne with the former corruptions againſt us, and bring in a falſe evidence, and pronounce a falſe judgment. Even Conſcience it ſelfe, which is ordained as the urine of the body to ſhew the eſtate of the whole: (and therefore is accordingly called *Good* or *Evil* as the mans ſtate is) This is apt in ſuch diſtempers to change and turne colour, and look to a mans owne view as foul as the ſtate of a *very hypocrite*.

The reaſon. And the reaſon of this is alſo as evident, as is the experience of it. Even becauſe *conſcience* remains in part *defiled* in a man that is regenerate: and though *we are ſprinkled from an evill conſcience* in part, yet not wholly: ſo as though *our perſons* are fully diſcharged from the guilt of our ſins, *through the ſprinkling of Chriſts blood*, before God; yet the ſprinkling of that blood upon our conſciences where-

whereby we apprehend this, is imperfect; and the the reaſon is, becauſe this very ſprinkling of conſcience, whereby it teſtifies the ſprinkling of Chriſts blood, and our juſtification thereby, is but part of the ſanctification of conſcience, as it is a faculty, whoſe office and duty is to teſtifie and witneſſe our eſtates; and therefore as the ſanctification of all other faculties is imperfect, ſo of conſcience alſo herein. And hence it is that when Gods Spirit forbeareth to witneſſe with conſcience, the goodneſſe of our eſtates, and ceaſeth to embolden and encourage conſcience by his preſence, and the ſprinkling of Chriſts blood upon it againſt the remaining defilement; that then our conſciences are as apt to fall into feares, and doubts, and ſelf-condemnings; even as much as when he withdrawes the aſſiſtance of his grace, thoſe other faculties are to fall into any other ſin: And therefore as the *Law of ſin* in the other *members* may be up in armes and prevaile ſo farre as to lead us captive unto ſin: So may the guilt of ſin in our conſciences remaining in part defiled, by the ſame reaſon prevaile againſt us, and get the upper hand, and lead us captive to feares and doubtings, and caſt us into bondage.

Chap. VI.

The third efficient cauſe, Satan. *His ſpeciall malice in this temptation, commiſſion: acceſſ to, and advantage over us in this temptation, by reaſon of the darkneſſe in us.*

THus far our own hearts upon the holy Ghoſts deſerting, become authors unto us of this darkneſſe.

But herein beleevers wrestle not alone with flesh and blood, and the darknesse thereof; but do further conflict also with those *spirituall wickednesses*, the Princes of darknesse, *Eph.* 6. 12. about their interest *in those heavenly priviledges*, (as the phrase there used, ἐν τοῖς ἐπουρανίοις, may be well interpreted) even with Satan and his Angels. Whom the Apostle compares to a *roaring Lion that seeks whom hee may devoure*, 1 Pet. 5. 8. And like as when *God makes this naturall darknesse, and it is night, then the young Lions creep forth, and roare after their prey*, as the Psalmist sayes, *Ps.* 104. 20, 21. So doe these roaring Lions, when God hath withdrawne the light of his countenance, and night comes on, and those damps and fogs of jealousies and guilt begin to arise out of a mans owne heart, then come these forth, and say, as *Davids* enemies said in his distresse, *Come let us now take him, for God hath forsaken him*; Let us now devoure him and swallow him up with sorrow and despaire. And as God sayes of those enemies of his Church, *Zach.* 1. 15. *I was but a little displeased, and they helped forward the affliction*; So when God is *angry* with his childe, and *but a little*, and doth *hide his face* but *for a moment*; yet Satan watcheth that *houre of darknesse*, (as Christ calls it, *Luke* 22. 53.) and joynes his power of darknesse to this our naturall darknesse, to cause (if possible) *blacknesse of darknesse*, even utter despair in us.

4 things in generall premised to explain Satans working herein.

Now concerning Satans working herein, we will (as in the former) more distinctly treat thereof by way of explication of it: 1. More generally. 2. More particularly.

§. 1. 1. *In generall:* First, *Satan*, he hath a speciall in-

clina-

clination, and a more peculiar malicious deſire, to vex and moleſt the Saints with this ſort of temptations, of doubts and diſquietneſſe that God is not their God: ſo as all other his temptations unto ſin, are but as the laying in and barrelling up the gunpowder, and making of the train for this great plot of blowing up all. He tempteth *Peter* to deny his Maſter, *Satan deſires to winnow you*; but he hath a further reach, a deſigne upon his *faith*, which Chriſt foreſaw, and therefore did mainly bend his prayer againſt it; *But I have prayed that thy faith faile not*: Satan hoped by that groſſe ſin to have drawne him into deſpaire. We may likewiſe obſerve how he did place this temptation in the forefront of thoſe three aſſaults which he made upon Chriſt; who as in his obedience, ſo in his temptations is made a compleat example unto us; for he was tempted *in all things*, that is, with all ſorts of temptations, and alſo *like us* for the manner, *onely without ſin*, *Heb.* 4. 15. Now he tempted him not only to vain hopes, when he ſhewed him the glory of the whole world, and to preſumption, to throw himſelfe downe headlong from an unwarrantable ground; But firſt, and primarily to jealouſies and diſtruſts between him and his Father, and between his humane nature and the divine; For when Chriſt had newly received that teſtimony from all the three perſons; the *Father* proclaiming him to be his *Son* from heaven, the *Spirit* deſcending on him at his baptiſme; (it being the ſpeciall grace and inſtitution of that ordinance to ſeale up adoption and regeneration) then comes Satan and tempts him to queſtion that voice, [that it might be but a deluſion:]

Satan hath a ſpeciall inclination to this kinde of temptation.

on;] and Christs humane nature never having done any outward miracle as yet, as appeares *Iohn* 2.11. he would now have had him taken this occasion in the extremity of his hunger, by *commanding stones to become bread*, to make triall whether he was the Son of God or no, and hypostatically united to the second person: which if God should not do for him, then to question his Son-ship, and think all this to be but a delusion. This was the meaning of it, *If thou be the Son of God command these stones to be made bread, &c.* withall insinuating that God leaving him even destitute of daily bread (which *parents* that are *evill give unto their children, and not a stone in stead of bread*) might seeme to occasion an [if] whether he was the Son of God or no.

The reasons.

1. The reasons of this are: 1. Above all graces in us, he is *the greatest enemy to faith*; Therefore 1 *Th.* 3 5. the Apostle was jealous of Satan, in nothing more then in this, lest he had been dealing and tampering with, and perverting *their faith, I sent to know of your faith, lest by some means the tempter hath tempted you:* For *faith in God* is the *greatest enemy unto Satan, it quencheth all his darts:* Ephes. 6. 16. By *standing stedfast in which, we resist him, so that he flyes from us*, 1 Pet. 5. 9. As therefore faith is that τὸ ἔργον, that *work of God* and the master-grace; So despair & doubting is the master-peece of Satan. And in faith he is envious especially at the *joy of our faith.* And as comfort is the most proper worke of the Spirit, and most pleasing work to him: So is discomfort and distresse the propet work of this evill Spirit.

John 6.

Rom. 15, 13.

2. And again 2. as he is most opposit to the holy Spirit; So he delights to blaspheme his work in our hearts

hearts to us, by perſwading us that al is counterfeit.

3. He is called ὁ ἐχθρὸς that *envious one*, and the maine object and mark of his envy is this, *That God ſhould be our God*, who hath caſt off him; and therefore when he ſees he cannot ſeparate between God and us really, he will endeavour to caſt and raiſe up jealouſies that he is not our God in our apprehenſions; he endevoured to raiſe jealouſies between God and our firſt parents: *God knows ye ſhal be as gods, &c.* As if God had forbidden them that fruit out of an envy towards them of a better condition: and the like he endeavoured betweene Chriſts humane nature and the divine, though hypoſtatically united. 3.

And likewiſe 4. [*That God hath given us eternall life, and that life is in his Son*] this being that great truth of the Goſpell, ſo as a Chriſtian that *beleeves it not, makes God a lyar*; 1 Joh. 5. 10, 11. Therefore Satan being that great *lyar*, oppoſeth this great truth, and our faith therein above all other; His envy at the advancement of our nature in Chriſt according to that truth, is thought by ſome to have been his fall and ruine, ſo underſtanding that in *Io. 8. He abode not in the truth.* However, he doth *now* delight to make God a lyar to us in our apprehenſions by queſtioning his promiſes, and eſpecially to enforce the perſwaſion thereof out of Gods own dealing with us, *perverting his righteous wayes.* John 8 44.

§. 2. God may and doth give up his childe into Satans hands, & permit him thus to tempt him.

And ſecondly, as Satan hath ſuch a deſire, ſo God may give his childe up into Satans hand for a while thus to afflict and terrifie his Spirit: His laſt commiſſion over *Iob* ſeemeth to extend thus far, for his life onely was excepted: *Iob 2. 6. He is in thy hand, only ſave his life*: and therfore after that leave

leave given, we heare *Job* (although never brought to question his estate, yet) crying out of terrors, and of the sins of his youth; for Satan then as he smote his body with boiles, so buffetted his spirit. And though *Satan* hath will of himselfe, and a desire to it, and power *physicall* enough, and abilities to inflict this at all times; yet he must further have power *moral*, or leave & commission from God; and God sometimes gives to Satan power over the sons and *daughters of Abraham*, *Luk.* 13. even as well as others; and as their bodies to be vexed by him, so their spirits: and as to provoke them unto sin, so much more to terrifie for sin: there being more of punishment then of sin in that. Thus he left *David* to Satan, to provoke him unto sin, aswell as *Judas*: Therefore that provocation to number the people as it is imputed to Satan and his malice, 1 *Ch.* 21. 1. so also to God and his anger, in giving leave first to Satan, 2 *Sam.* 24. 1. And as an *evill Spirit from the Lord* troubled *Sauls* mind, 1 *Sam.* 16. 14. So a *messenger of Satan was sent to buffet Pauls spirit*, 2 *Cor.* 12. wherein yet God doth no way help Satan with any further power, then what as an angell he furnished him with at his creation; nor with any assistance or information of our secret sins against us, to enable him the more to assault us, (this I find not in Scripture) but permissive power onely: Which is either 1. obtained and given at Satans motion and request first made; so that phrase, *Luke* 22. 31. *Satan hath requested and petitioned* to winnow you; as that also, Job 2. 3. *Thou movedst me against him*, doth imply: and as it may seeme by singling out and calling forth some one for this combate;

1. When permission is granted him either; 1. At Satans owne motion and request.

bate; as he did him more eſpecially, to whom therfore *Chriſt* addreſſeth that premonition; and the word ἐξητήσατο implies as much. So alſo *Job* was ſingled out for this duel; both by God and Satan.

Or elſe 2. this is done through the ordinance of Excommunication and cenſures of the Church duly adminiſtred, *clave non errante*, for groſſe and ſcandalous ſins: The proper inward effect that accompanies that ordinance, (which caſts men out of the Church) being inward affliction, and diſtreſs of conſcience by Satan (which of all afflictions is the greateſt *puniſhment*, as the Apoſtle cals it, 2 *Cor.* 2.6.) thereby to bring a man to repentance: Even as on the contrary, the ſpeciall work of baptiſme to ſuch as were *fideles adulti*, and beleevers already, was by joy in the holy Ghoſt to ſeal up their adoption and regeneration unto him: as to the Eunuch, *Acts* 8.39. This we may ſee in the excommunication of the inceſtuous Corinthian; whoſe excommunication is therefore expreſſed, to be *a delivering him up unto Satan in the name of the Lord Jeſus*: 1 Cor. 5.9. (that is) he was to be caſt out by a commiſſion from Chriſt, which going forth in his name, when they publiſhed it on earth he ſigned it in heaven. Upon which rightly adminiſtred doth enſue, firſt, that as the Church doth cut them off from communiõ with them; ſo God cuts them off from communion with himſelfe, and hides; and withdrawes the light of his countenance, the witneſſe of his Spirit; and his comfortable preſence. And not only ſo, but *delivereth them up to Satan*; that being the conſequent of it: (which therefore, becauſe it implyes the former, is put to expreſſe

2. Vpon the ordinance of Excommunication.

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the whole proceeding) which delivery of him unto Satan, was not a giving him a commission to carry him on to more sin: (though that often be indeed the effect of it in hypocrites, as in *Alexander*, 1 *Tim.* 1 19) for the end propounded by the Apostle was to *destroy the flesh*, that is, corruption and the body of sin, and that *the spirit might be saved*, v. 5. that is, *that* contrary principle of grace which yet *remained*, but *was ready to dye*, (as it is, *Rev.* 3. 2.) might be saved and kept from death and destruction; but it was to terrifie and afflict his conscience, and to stir up in him the guilt of his sin with terrors for it; which God sanctifieth to humble and to mortifie the flesh. And thus, when that Corinthian was excommunicated, did Satan accordingly deale with him; for in the next Epistle, 2 *Cor.* 2. 7. we finde him *well-nigh swallowed up of sorrow*; which was Satans doing, for *ver.* 11. *We are not ignorant* (saith the Apostle in reference partly to this) *of his devices*. And thus Satan continued still to handle him, even now when he began to be truly humbled, and was a fit subject to receive forgivenesse and comfort, *ver.* 7. when though he feared God and obeyed him, yet he walked in darknesse, till the Church received him. Or else

3. What that ordinance is neglected in case of some grosse sinne.

3. when this ordinance is not in the case of such sins administred, then God himselfe (who works without an ordinance sometimes the same effects that with it) doth excommunicate mens spirits from his presence; and gives them up to Satan, by terrors to whip them home to himself. So that God gives him leave to exercise power over both godly men and wicked men, onely with this difference: Wicked men God gives up

unto

unto him, as unto their *Ruler*, and their *head*; they are therefore called the *rulers of the darkneſſe of this world*, Eph. 6. 12. Who therefore *work effectually in the children of diſobedience*, Eph. 2. 2. Or elſe as captives to a *Prince*, he taking them *captive at his will*, 2 Tim. 2. 26. ſo as they are captived and *led away*, 1 Cor. 12. 2. But his owne, God gives up to him, but as priſoners to a *Iaylor*, as a Magiſtrate may doe his child, to commit him; who hath not a power over his priſoner to doe any thing with him, but only by appointment for a time, with a limited commiſſion, and therefore cannot put him on the rack, or into the dungeon, but when and how far God pleaſeth: even as when Satan is ſaid to have *caſt them into priſon*, Rev. 2. 10. his commiſſion was but *for ten dayes*, and then God rebukes him.

§. 3. How able Satan is to tempt us.

Satan having thus obtained leave; now 3. to ſhew how able and powerfull he is to work darkneſſe in us, I need not much inſiſt on. His phyſicall and naturall power to work upon our ſpirits, by his creation as he is an angell, is exceeding great. We are a middle ſort of creatures betweene them and beaſts; beaſts being meerly corporeall, they meerly ſpirituall, man between both; *He made us a little inferiour to the angels*, Heb. 2. though but a little, yet inferiour: and in reſpect of that inferiority we are expoſed to their working and crafty wyles. The great advantage they have hereby over us, the Apoſtle inſinuates when he ſayes, *We have not to doe with fleſh and blood, but ſpirituall wickedneſſes*; that is, with ſpirits, in abilities tranſcending the power of fleſh and blood: for *fleſh* is uſed to expreſſe weakneſs when it is thus compared (as here) Ephes. 6. 12.

with Spirit, ſo *Eſay* 31.3. Therefore they are there alſo called, as *Principalities* for their authority; ſo *Powers* for their natural abilities; and that to work upon us: For it is ſpoken in that relation. All which power, how great ſoever in him at his firſt creation, is now become the *power of darkneſſe*; and ſo called, becauſe moſt powerfull that way, namely, to cauſe and worke darkneſſe in us: and though he can for a need *transforme himſelfe into an Angell of light*, by deluding his deceived enthuſiaſts with falſe joyes; yet therein he doth but act a part, it is but forced; but to ſhew himſelf an *angell of darkneſſe*, by terrifying and affrighting weak conſciences, this is naturall now to him; His power lies moſt in this. Therefore his title further, is the *ruler of darkneſſe*: and alſo he is called *that ſtrong man*; *ſtrong* as *to keep peace*, Luke 11.21. in thoſe he deceives with a falſe peace; ſo to make war and commotions in us when he is caſt out. We are bidden therefore to ſtand upon our guard, and to look that *we have on the whole armour of God, that we may be able to ſtand againſt his wyles*, Eph. 6.11.

§. 4. That the exerciſe of this his power is much from the darkneſſe in us.

Onely in the fourth place, though Satan hath never ſo much power, yet the advantage and exerciſe of this his power to work thoſe diſquietments in us, is by reaſon of that ſinfull darkneſſe which is in us. We may ſay, that as, unleſſe he had power *from above*, that is, from God; ſo nor unleſſe he had furtherance from beneath, even from thoſe principles of guilt and darkneſſe in us afore-mentioned, he could not diſquiet us. *Satan commeth* (ſaith Chriſt) *but hath nothing in me*; a commiſſion he had, and therefore came; but he had nothing of his Image,

mage, or of the guilt of any of his works, to work upon in Chriſt; and therefore could effect nothing at all upon his ſpirit. *That* therefore which gives him priviledge, ſcope, and matter to work thus upon us, is ſomething within us; there being even in the beſt ſomething which doth belong to his juriſdiction, which maketh their ſpirits fit ſubjects for his temptations to take upon. In the *6. ch.* to the *Eph. ver.* 12. They are called the *rulers of the darkneſſe of this world:* and *Coloſ.* 1.12, 13. Their power is called the *power of darkneſſe*; ſo as darkneſſe is his territories, dominion, and juriſdiction: for it is his work, and his image, without which he could have no power at all with us. But by reaſon of *this* remaining darkneſſe he hath a double advantage over us.

§. 5. A double advantage that ſatan hath over us in the exerciſe of his power in tempting us;

1. An advantage of more neere intimate and immediate acceſſe to our ſpirits to cloſe with them, to ſuggeſt unto them, & to work upon them, and to tempt not only, as one man tempts another, by the outward ſenſes, but by the inward alſo, which is an exceeding great advantage. And though it is true, that as he is an *Angell* he hath naturally by creation ability thus to doe; yet as he is now a *devill*, and an *unclean ſpirit*, were wee but perfectly holy, as in innocency, he ſhould be debarred all ſuch neere communication to us. To this purpoſe it may be obſerved, that in that his temptation of *Adam* in innocency, he was not permitted in his firſt aſſault, till he had ſinned, to come within him to work upon his fancy and affections indiſcernibly: but only mediately and externally; by an audible voice in the body of a Serpent. And like-

1. Of neere and intimate acceſſe to ſuggeſt inwardly to our ſpirits.

wiſe as touching *the ſecond Adam*, we reade not, that he had acceſſe to his inward ſenſes and ſpirit; but only by an externall ſuggeſtion by voice, and by viſible repreſentations; as when he ſhewed him the glory of the world in viſible Land-skips of his own making, which were repreſented to the eye; what elſe was the reaſon why he took the advantage of a mountaine? if it had been by working on his inward ſenſes, any place would have ſerved for that: But the devill then appeared in a viſible ſhape and ſo tempted him, for he would have had him fallen downe to worſhip him. Another time we find him crept into one of his Apoſtles, to aſſault our Saviour by him, *Maſter ſpare thy ſelf*, ſays he, when therefore *Chriſt ſayes to him, Get thee behinde me Satan: Thou art an offence to me.* So as ſtill Satan was kept at a diſtance and could come no nearer. And that he ſhould yet come thus neare to him, made Chriſt alſo in that great temptation in the wilderneſſe with ſo much vehemency and indignation, at laſt ſay to him, *Avoide Satan*, Mat. 4. 10. as loathing the neareneſſe of ſo foule a ſpirit: For *what fellowſhip* (that is, ſuch, thus neare) ſhould Light have with this angell of darkneſſe? Nor ſhould he have ſuch more neare and inward acceſſe to our ſpirits, but for that darkneſſe in us; by reaſon of which he thus comes within us; and as darkneſſe mingleth with darkneſſe, ſo he with our ſpirits: So that as the light of grace in us begun, doth fit us for Gods drawing nigh to us; ſo this darkneſſe remaining in part unexpelled, expoſeth us to Satan his drawing nigh, ſo near, as to mingle with our ſpirits, and as it were to become one ſpirit with us.

Cæterum malus ille extrinſecus, ac non per cogitationes, Chriſtũ adortus eſt, quemadmodum & Adamum. Nam ne illum quidem per immiſſas cogitationes, ſed per Serpentẽ impetivit Damaſce. Ortho. fidei, lib. 3. cap. 20.

Mat. 16. 23.

2. As

2. As hereby he hath this advantage of acceſſe to get within us; ſo this darkneſſe in us is alſo as fit fuel, and as tinder to his fiery temptations, that preſently enkindleth and enflameth. So as all thoſe effects of the principles of darkneſſe mentioned, he can both increaſe and augment; and ſo adde *blackneſſe* to that *darkneſſe* in us. And darkneſſe being his dominion, therfore ſo much darkneſſe as is in us, ſo great a party he hath in us to work upon. Hence therfore all the effects that he worketh in unregenerate men, who are nothing but darkneſſe; he may work in regenerate men, according to the proportion of the remainder of darkneſſe in them, to a certain degree, and for a limited ſeaſon; as to delude their reaſon, falſely accuſe, and terrifie their conſciences, &c. Only finall deſpair and revenge againſt God, which is that *ſin unto death*, this the Apoſtle excepteth; for having occaſionally mentioned that ſin, 1 *Jo.* 5. 16. he addes *v.* 17. *That he that is born of God ſinneth not*, that is, not that ſin; and hee ſubjoyneth; But *keeps himſelfe that* that *evill one touch him not:* that is, not with the leaſt infuſion of the venome of that ſin, which is properly *his ſin*, *Jo.* 8. 44. and which he toucheth their ſpirits with, who become the *Serpents ſeed*. And therefore all ſuch inſtances as we find, that ſhew how he hath wrought on the ſpirits of carnal men by reaſon of their totall darkneſſe, may be alledged, to ſhew in a proportion, what he may alſo work on regenerate men for a ſeaſon, by reaſon of their darkneſſe in part remaining. *All things happning alike to all.* Thus in generall.

2. Of fit matter to work upon.

Chap.

Chap. VII.

More particularly, how Satan workes upon thoſe three principles in us: Firſt, on Carnall reaſon.

Seeing therefore the exerciſe of his power lies in that darkneſſe which is in us, let us more particularly ſee how able and powerfull he is, to worke upon thoſe ſeverall principles of *Carnall reaſon, guilt of conſcience, jealouſies*, and *feares*.

Firſt on *carnall reaſon*, on which hee chiefly worketh in this ſort of temptations, the ſtrength wherof lies in falſe reaſonings; wherein, if in any thing, he hath the advantage.

§. 1. Satans abilities to invent falſe reaſonings,

Firſt, His abilities to forge and invent falſe reaſonings and arguments to overthrow our faith, are (as they muſt needs be conceived to be) exceeding great: who for this knowledge is called *Σαλμων*, as well as *Satan*, for his malice; and for his ſubtilty in out-reaching us, a *Serpent*; who when *young*, outwitted our firſt parents, *he beguiled Eve through his ſubtlety*, ſayes the Apoſtle, 2 *Cor.* 11. 3. then, when their reaſon was not depraved; but now he is grown

increaſed by ſo long a time of experience,

that *Old Serpent*, *Rev.* 17. 9. and *we are become children, apt to be toſſed to and fro*, Eph. 4. 14. He hath had time enough to improve his knowledge in; a ſtudent he is of 5000. yeares ſtanding; that hath loſt no time, but as he is ſaid to *accuſe day and night* Rev. 12. 10. ſo is able to ſtudy both *day and night*; and he hath made it his chiefe, if not whole ſtudy, to enable himſelfe to tempt, and plead againſt us. It

is

is his trade. Therefore as men are called *Lawyers*, or *Divines* from their callings, ſo he the *tempter* and the *accuſer* from his imployment; and by this his long experience and obſervation he hath his σύνταγμα, 2 *Cor* 2.11. his ſet and compoſed machinations, his μεθοδείας, *Epheſ.* 6.11. his methods of temptations, which are ſtudied and artificially moulded, and ordered; even ſuch ſyſtemes and methods of them, as tutors and profeſſors of arts and ſciences have, and doe read over again and again to their Auditors: The Apoſtle cals them *darts*, v. 16. and he hath a whole ſhop, and armory of them ready made & forged; which for the acuteneſſe, and ſubtill ſophiſtry that is in them, are called *depths of Satan*, Rev. 2.24. Which *depths*, if in any point are moſt to be found in this; for he is more eſpecially verſed in this great queſtion and diſpute, whether a man be the childe of God or no, more then in any other: all other controverſies he hath had to deale in but in particular ages, as occaſionally they were ſtarted; but this hath been the ſtanding controverſie of all ages, ſince God hath had any children on earth; With every one of whom more or leſſe, he hath at one time or another had ſolemne diſputes about it: ſo as he knowes all the advantages, windings, and turnings in this debate; all the objections and anſwers, and diſcuſſions in it. And as other controverſies, the longer they are on foot, and the further they have been carried along, the more they are enlarged, improved and grow more ſubtle: So muſt this needs alſo, eſpecially in this latter knowing age of the world; and by reaſon alſo of that ſeeming neare ſimilitude which hypocriſie

and his continuall exerciſe in this great controverſie in all ages:

holds unto the truth and power of grace, (which hath fazled and entangled this controverſie.) The objections and difficulties which a beleever meets with in beating out a right judgement of his eſtate, are greater then in any controverſie the world ever knew, and afford ſtranger knots, and require as acute diſtinctions to diſſolve them as the School knows any. And indeed, ſuch, as, did not the holy Ghoſt ſometimes cut, ſometimes untie them for beleevers, by witneſſing with our ſpirits that we are the ſons of God, bare reaſon alone could never determine in it. Now *Satan* through long experience, and obſervation, hath all theſe at his fingers ends, and hath reduced them all to common places long ſince; He hath ſtill obſerved, and laid up what anſwers have relieved the ſpirits of beleevers in ſuch and ſuch a doubt caſt in by him; and then ſtudies a further reply againſt the next time, or for the next beleever he ſhall have to doe with.

which of all controverſies is the moſt ſubtil & intricate.

§. 2. Satan knowes how beſt to ſuit his falſe reaſonings to all ſorts of beleevers.

Secondly, as he hath thus throughly ſtudyed this controverſie, and knowes all the windings and falſe reaſonings in it: So withall, by his daily *ſtudying* and conſidering *Men*, he knowes how beſt to ſuit, and make uſe of thoſe reaſonings, both to perſons and ſeaſons. It is the ſole buſineſſe of thoſe evill ſpirits to ſtudy men; for this end they *goe up and down the earth*, and he hath common places of men, and their ſeverall frames and temper of ſpirit, as well as of temptations; he knowes all the ſeverall *ranks* and *claſſes* of men in the ſtate of grace; and according to their ranks, with what ſort of temptations to encounter them. For mens *temptations are various and manifold*, 1 Pet. 2. 6. even as the *gifts* and

and *operations of the ſpirit are*, 1 Cor. 12.4,5. Now he having beaten out this controverſie with all ſorts, knowes how to lay the diſpute, how to order, and marſhall, and apply objections, and weild his blows with moſt ſucceſſe and advantage. That as Phyſitians having obſerved the ſeverall workings of medicines of all ſorts, upon ſeverall ages, and conſtitutions; and what ſeverall iſſues and effects they have had, doe therefore accordingly preſcribe and apply ſeverall medicines, according to the ſeverall and differing conditions of their patients, though ſick of the ſame diſeaſe: Thus *Satan*, he by obſervation finding the *hearts* of ſome men *anſwering* to ſome *others*, even *as face to face in water*, as *Solomon* ſayes: and withall remembring what reaſonings have alwayes taken moſt with ſuch a ſort or ſtraine of Chriſtians, whoſe corruptions and whoſe graces were much alike unto thoſe in this or that man he hath now to deale with; accordingly he makes uſe and application of theſe reaſonings againe. 1 The tempers of mens ſpirits we know are divers, and ſo are capable of diverſity of ſuggeſtions. And again 2 the operations of graces, as of ſin, are various in thoſe ſeverall tempers. And 3 Gods dealings with, and workings upon his children are as various as either: ſome he humbleth much, ſome are led on with comfort; ſome he works on with a ſudden and marvellous light, as if the Sun ſhould riſe on the ſuddaine, at midnight; and on others, inſenſibly and by degrees, as when the dawning ſteales upon the day; ſome have had a falſe and counterfeit work before; ſome were never enlightned untill ſavingly; and this variety

The conditions of men are exceeding various, & ſo are capable of ſeverall ſorts of temptations.

affords rise, and occasion for severall temptations. So as what kind of work any other Christian hath had, is apt to be made an exception to another that wants it. I was never thus humbled, sayes one, nor I thus comforted, sayes another; I had a sudden violent work indeed, which came in like a spring tide, but now the tide is fallen, and my first love abated, sayes a third; I had some workings and enlightnings heretofore, sayes another, and I was deceived then, and I may be so now also; and so he hath that vast task set him, to compare a counterfeit work with a true. Thus every severall way of working lies open to severall exceptions; and as we say, that every calling earthly hath its severall and proper temptations: so the severall wayes and manner of effecting this calling heavenly, have their severall veines and currents of temptations. All which *Satan* knows, and hath often traced; and accordingly knowes how to fit them to men, and to prosecute them the most advantagious way.

So in like manner he takes the compasse of every mans knowledge, notions, and apprehensions; according unto which, as our knowledge is more or lesse, we are also capable of severall temptations. Many reasonings and objections, which li[t]e small haile-shot could not reach, or make any dint at all upon men of parts and knowledge, both because they by reason of their knowledge doe soare high out of the gun-shot of them; and have also on the *whole armour* of God, as the Apostle speaks *Ephe. 6.* that is, are in compleat armour, abounding in all faith and knowledge; yet such reasonings may be fittest to level with, at such as are more ignorant, &

fly

fly low, and have but some few broken pieces of that armour to defend some parts with: but on the contrary, those other of his great shot, which he dischargeth on men of knowledge, they would cleane fly over the others heads, and not come neer such smaller vessels. All in *Thyatira knew not Satans depths*, nor were capable of them, *Rev.* 2. 24. Thus the ignorance, and the want of knowledge of the meaning of the Scriptures, and of the wayes of grace chalked forth therein, how doth Satan abuse, to the disquietment of many poor and good soules that want much knowledge, by putting false glosses upon them? how many weak soules doe stick in shallows, and are sometimes a long while terrified with grosse mistakes? and like small birds are held long under with limed strawes of frivolous objections, which great ones fly away with? That great Apostle being a man of knowledge was not easily taken with such chaffe; *We are not ignorant of his devices*, (sayes he 2 *Cor.* 2. 11.) and therefore *Satan* takes another course with him, and comes with downright blowes, and fals a *buffeting* him, 2 *Cor.* 12. Thus doth *Satan* take measure of the bore (as I may so speak) of every mans understanding, and fits them with objections proportionable, of severall sises. And as the Apostle in his Sermons prepared milke for babes, but strong meat for strong men: so doth *Satan* in his temptations, apply and suit them to mens notions and apprehensions; still framing objections according to their reading.

Satan fitly knows how to apply his temptations.

Thirdly, he is able indiscernibly to communicate all his false reasonings, (though never so spirituall) §. 3.

Satan is able indiscernibly to communicate the most spirituall false reasonings; and in such a manner as to make them take.

1. To suggest even the most subtill and abstracted reasonings about things spiritual.

tuall) which he doth forge and invent, and that in such a manner as to deceive us by them, & to make them take with us.

First, he is able not onely to put into the heart suggestions and solicitations unto sensuall and worldly objects; such as *that* into *Iudas heart*, to betray his Master for money, *Iohn* 13. 2. and to tempt maried couples severed, to *incontinency*, 1 Cor. 7. 5. But also the most subtill and abstracted reasonings concerning things spirituall, which are utterly remote from sense, he can insinuate and impart according to the measure and capacity of mens apprehensions. Therefore we are said to *wrestle* with them *about things heavenly*, and our interest therin is often made the matter of contention, and the subject of the question: so that phrase *Eph.* 6. 12. ἐν τοῖς ἐπουρανίοις, when it is said, *We wrestle with spirituall wickednesses in heavenly*, is rather to be understood of [*heavenly things*] then of [*heavenly places*,] the word signifying rather *superceleſtiall*, in the highest heavens, whither (if rendred of *places*) the devils never came since their fall; and it being used elsewhere for [*heavenly things*] as *Heb.* 8. 5. and the proposition [ἐν] or [*In*] being likewise sometimes put to express the object matter about which a thing is conversant, as *Mat.* 11. 6. *Blessed is hee that is not offended in me*, that is, with or about me, and for my sake; it may congruously be so here meant, as noting to us, that the price, the stake, about which we wrestle with Satan, are not things worldly, as honours, riches, and the like, but *things heavenly*, which concerne our soules and estates hereafter. Now the contention being about heavenly

venly things, and ſpirituall bleſſings, it cannot be tranſacted but by reaſonings ſuitable, that is, ſpirituall falſe reaſonings abſtracted from ſenſe and fancy: and in this reſpect they are termed *ſpirituall wickednesſes*; becauſe in ſuch wickednesſes they deale and trade in eſpecially, or as much as in thoſe that are ſenſuall; as tempting to *unbeliefe*, *deſpaire*, *blaſphemy* againſt God, of which ſort are all thoſe temptations we have now in hand. And that he is able to convey and ſuggeſt ſuch ſpirituall thoughts and reaſonings of what ſort ſoever, appeareth many wayes: as by injecting blaſphemous thoughts againſt God, ſuch as doe ſometimes tranſcend the wit and capacity of the receiver of them; and is manifeſt likewiſe by *Sauls* prophecying even from the immediate dictating and ſuggeſtion of *an evill ſpirit*, as is expreſly ſaid, 1 *Sam.* 18. 10. in the like manner to which, haply the Sibyls alſo prophecyed: but more evident it is in all thoſe damnable hereſies which have been broached in all ages; as in the primitive times among the *Romanes*, the broachers whereof are made the Emiſſaries of *Satan*, therefore *Rom.* 16. 18. he having branded them, unto the *Romans*, *that* taught falſe doctrines among them, and having inſtructed them againſt them, he gives this encouragement about them, *v.* 20. *That God ſhould tread down Satan under their feet ſhortly*, having reſpect to Satans work in thoſe errors mentioned, *v.* 18. Satan being the main author of them. Thus in the Church of *Thyatira*, thoſe curſed heretiques who applauded themſelves, and were admired by their followers for the *depths* and profoundneſſe of the learning ſhewn in thoſe hereſies

they

they broached? *Depths as they speak*, Rev. 2. 24. But if they call them *depths* sayes the Aostple, I will call them *Depths of Satan* [*Depths of Satan as they speak*,] for the devill was the master & the author and suggester of them: so in after-times, Apostasy is ascribed to *spirits of error*, that is, *devils*, which he foretelleth *men should give heed unto*, 1 Tim 4. 1. and *to the working of Satan*, 2 Thes. 2. 9. it was *He*, that sharpned their wits and pens. Now then by the same reason there is no reasoning about our estates though never so spirituall, but he can suggest it as well as he did those depths of heresies to the broachers of them. So as *Satan* cannot onely make those false reasonings which our own hearts forge, more specious, and probable, and suggest further confirmations of them, which are enough to adde unto this darkness, but he is also able to put in new, which himselfe invents, of what kind soever they be.

2. To suggest them in such a manner, as to take and deceive us.

Secondly, he is not simply able to suggest them, but to insinuate them in such a manner, as to take with us, and deceive us; yea, and often to set thē on with a deep impression. Therefore in those places forem ētioned, it is not simply said, that there should be spirits which shall suggest errors; but so suggest them, as that *men should give heed unto them*: Thus 1 Tim. 4. 1. and 2 Thes. 2. (where the working of those very same spirits is set forth, *v. 9.*) it is not only said, that they were sent as frō *God* to *delude*, but with *strong delusions*; such, as should have a strength put into them, to prevaile; so as that men should *beleeve* them. So also, that *lying spirit* which God sent, and who perswaded *Ahab* by a lie in the mouthes

mouths of his falſe Prophets: commiſſion was not ſimply given to him to ſuggeſt a lie, but ſo as it ſhould prevaile with *Ahab*; ſo 2 *Chr.* 18.21. *And the Lord ſaid, thou ſhalt entiſe him, and thou ſhalt alſo prevail.* And as he is thus able (when God gives leave) to delude wicked mens underſtandings with falſe reaſonings in matters of hereſie & falſe doctrine, by reaſon of that *totall darkneſs* that is in them: So *he* is able (if God give leave, as ſometimes he doth) to bring ſtrong deluſions upon the mindes of Gods children alſo, through falſe reaſonings about their owne ſtates, by reaſon of that *darknes* which *in part* remaines in them: by meanes of which *he* may work the ſame effects for a time, and in a certaine degree in a godly man, which in another, as was before obſerved. Thus the beleeving *Galatians*, eſpecially ſome of them, were ſo far *bewitched* (as his word is) as for a time to aſſent to that great errour in point of juſtification: And this by reaſon of that *folly* and *darkneſſe* which remained in them, as he intimates, when he ſayes; *Oh ye [fooliſh] Galatians, who hath [bewitched] you, that ye ſhould not obey the truth?* Gal. 3. 1. And if in the very doctrine of Juſtification it ſelfe, beleevers were thus for a time deluded, (which is rare) then much more may they, and ordinarily are they miſ-led in the application of faith, in the beleeving their own perſonall juſtification, which is the point in hand.

Only this is to be added here for caution ſake: *A Caution.* That it is true, that Satan cannot enforce an act of aſſent to any falſhood upon the underſtanding of any man. For how then ſhould they *all have beene damned for beleeving that lye?* 2 *Theſ.* 2. 11, 12. which

ſhould not have been, unleſſe it were their own ſin; which is as true of all other temptations as that. Though *Satan put* the thought *into Iudas heart*, Joh. 13. 2. yet his own conſcience ownes it wholly as his own act, *Mat.* 27.4. *I have ſinned, &c.*

Tentationis poteſt eſſe cauſa efficax, at non peccati; poteſt neceſſitare homines ad ſentiendum tentationem, non ad conſentiendum.

Neither yet doth he ſo immediately concurre to produce ſuch an act of aſſent in us, as *God* doth when he worketh faith in us: for then Gods power and aſſiſtance in working good, ſhould be no more than Satans in working evill.

And yet the Scripture phraſes goe far in aſcribing unto Satan herein, when it ſayes of thoſe that beleeved not the Goſpel; that *the god of this world hath blinded their mindes that beleeve not:* 2 *Cor.* 4. which notes out a ſuperadded working of blindnes, unto their own naturall blindnes. As alſo when he ſayes, that the *Prince of the ayre is* ἐνεργῶν. that *works effectually, &c.* Eph. 2. 2. And alſo that of the *Corinthians* whileſt unregenerate, who as then are ſaid to be *caried and led away after dumb Idols*, 1 Cor. 12. 2. all which phraſes would ſeeme to argue, not only a further power of working upon mens judgements, than when one man doth endeavour to corrupt and perſwade another man in a *moral* way: (becauſe he ſuggeſteth indiſcernably, and with more frequency and importunity, and holdeth the minde more to the object, and preſenteth an army of confirmations at once, and is able ſo to marſhall them, as the minde can ſcarce reſiſt; and puts all theſe upon the ſpirit with a violent and imperious affirmation:) But further alſo they would ſeem to imply ſome kind of *phyſicall* working; though not immediately on the ſpring of the clock, yet upon the

the wheeles and weights of it, I meane the *paſsions* in the body, and the *images* in the fancy; though not upon the underſtanding immediatly: all which, what influence they have to ſway the judgement and pervert it, experience ſhewes.

§.4. Satan is able to continue the diſpute, and often, to make replies to the answers of his falſe reaſonings

Fourthly, he is further able to follow and continue his reaſonings as occaſion is, and to keep up the diſpute, and hold out arguments with us, and out-reaſon us, by putting in new replyes to our anſwers, and ſo to maintaine and manage and cary along the diſpute, and to come up with freſh ſupplies: which in this reſpect is called *wreſtling*, Eph. 6. 12. *We wreſtle not with fleſh and blood, but principalities and powers*, it being (as the bodily wreſtling) tranſacted by reiterated aſſaults, and attempts to overcome and get the victory; he as it were going about to ſtrike up our heels, as wreſtlers do, that is, to take away from under us thoſe reaſonings which ſupported us, by cavilliug objections, which kind of ſpirituall wreſtlings how often have we experience of in ſpirituall agonies? In the houre of temptation beleevers find conflicts and bandyings of diſputes, rationally caried along, and pertinent objections brought in againſt thoſe anſwers, which they ſecretly meditate of: In which caſe therefore Divines bid men not to *diſpute* with that cunning ſophiſter. Thus many when death hath approached, have found that they have had their reaſonings for their eſtates, and thoſe evidences they have had recourſe unto, taken away and confuted as faſt as they have thought of them. And that Satan hath this dexterity and skill thus to manage ſuch kinde of diſputes with us, is further evident, in the framing

of hereſies, wherin he aſſiſts the contrivers of them with pertinent conſiderations to back and confirme their notions, in their private meditations, ſtudies and contrivements. And indeed if Satan were not able and skilfull thus to oppoſe and reply, theſe kind of temptations which conſiſt in diſputes could not be managed: for otherwiſe in them Satan diſputed with us, but as if one of us ſhould reaſon with a dumb man that can heare, but his anſwers cannot be knowne, and ſo he knows no way what reply to make. Therefore ſurely Satan hath often ſome way, more or leſſe, a gueſs and inkling, what may be the anſwers of the heart againe; which were it otherwiſe, the glory alſo which God hath by the victory gotten over Satan in theſe temptations, were much obſcured, and Satans confuſion leſſe; for the victory of our faith in theſe diſputes, and the reſiſtance it makes, lyes chiefly in thoſe replies which are made, whereby it quencheth all his darts: whereof the devill, when he is once ſenſible, and perceives it, he is confounded; for then, when he is once ſenſible and apprehenſive that he is reſiſted, doth he *fly from us*, as the Apoſtle ſpeaks, *Iam.* 4.7. and that of his own accord, as the expreſſion there imports; even as a foiled and diſgraced ſouldier. And this we may ſee in his cariage in thoſe his temptations of Chriſt; which were managed by mutuall diſputes; and wherein the foiling of Satan, was by the anſwers out of Scripture which Chriſt gave, by which being confounded, *he left him* (as the text ſayes) as out of pride, aſhamed that he was foiled. So that Satan ſome way or other is able to gueſſe at, and diſcernes the replyes in our hearts to

Mat. 4. 11.

his

his objections; as well as to make and caſt in objections.

CHAP. VIII.

That Satan is able to work upon that other corrupt principle in us, [Guilt of Conſcience.] *Both, how* many wayes *Satan is able to know matter by us to object againſt us; as alſo, to ſet it on, and work upon the guilt and erroneouſneſs of the conſcience.*

THus we ſee how able Satan is to joyne with and aſſiſt *carnall reaſon* in us againſt our ſelves; we will now further conſider what power and working he may exerciſe upon that other principle in us, our *conſciences*; in joyning with the filth and defilement thereof, in accuſing us and laying particulars to our charge; in which conſiſteth the greateſt of his ſtrength, even in an army of accuſations of us to our ſelves; which in this warfare he muſters up againſt us. This ſort of temptations (we have in hand) conſiſts either of falſe *majors*, or falſe *minors*; which are like the two wings of an army. His falſe *majors*, they are ſuch, as miſapprehenſions of the wayes & of the work of grace, or miſunderſtanding of ſayings of Scripture, &c. which by reaſon of that darkneſſe of ignorance, that is in us, he puts upon us wreſted and perverted. As [That to relapſe into the ſame ſin again and again is not compatible with grace,] and many the like. For the opinions wherby ſome doe meaſure what ſtrictneſſe is eſſentiall to the being in the ſtate of grace, are often too ſevere and rigid; as in others too looſe: The meaſure of

ſome is too ſcant, not giving allowance to failings; as of others too large, taking in ſuch groſſe corruptions and the conſtant practiſe of them, as cannot ſtand with grace. And Satan deceives with both: As the one ſort of prophane men to flatter themſelves to be in a good condition when they are not, ſo the other of weak and tender conſciences, that they are not in a good eſtate when they are. And in like manner places of Scripture miſunderſtood, doe oft prove matter of great temptation to many, as that *Heb. 6.* unto one, who having fallen from his firſt love, concluded hee could never be ſaved, becauſe it is there ſaid, *that they which are once enlightned, if they fall away, it is impoſsible they ſhould be renewed to repentance:* whereas it is only to be underſtood of a *revengefull totall Apoſtaſie.* Thus as *Elymas perverted the right wayes of the Lord*; So doth Satan alſo: *Elymas* being therefore there called *child of the devill*, becauſe he did the worke of his father therein. Now all ſuch falſe reaſonings as are founded upon ſuch miſtakes of the things, & of the rule it ſelf, whereby we ſhould judge of our eſtates, *falſe majors*, do properly belong to the former head of *Carnall reaſon.* But he hath another wing of forces to joyn to theſe, and they are falſe accuſations of a man to himſelfe, from the guilt of his own heart and wayes, miſconceits of a mans ſelfe, and miſapplications to a mans ſelfe, another ſort of arguments wherein the *minors* are falſe. So as although a man be full of knowledge, and through the light thereof hath a right judgement both of the Scriptures, and of the wayes and work of grace by which mens eſtates are to be judged; and ſo therein Satan cannot

Acts 13. 10.

be

be too hard for him with all his ſophiſtry: yet by miſrepreſenting a man to himſelfe, and by perverting his own wayes to him, making *that which is ſtraight ſeem crooked*, and all in him to be hypocriſie, a man is brought to paſſe a falſe ſentence upon himſelfe. So as if this ſubtill pleader cannot deceive the Judge (as I may ſo ſpeake) with falſe rules and miſtakes in the Law it ſelfe; then he endevours it by miſrepreſenting the caſe of the party, and puts in a falſe bill of accuſation, ſo ordered & coloured, as to procure a judgement againſt him; laying afore the eyes of mens conſciences their by-ends, deadneſſe and hardneſſe of heart, and falſeneſſe in ſuch and ſuch turnings of their lives; excepting againſt what is good in them; aggravating what is evill, and all to enforce from thence a falſe concluſion. To inſtance in ſome one falſe reaſoning of this latter ſort: Satan oft argueth, and chargeth the conſcience of one diſtreſſed, in this or the like manner.

Thoſe in whom any ſin raigneth, or in whoſe hearts hypocriſie and ſelfe-love is the predominant principle, are not in the ſtate of grace.

But ſuch an one art thou, &c. For the proofe of which *minor*, he muſters up and ſets in order in the view of conſcience, a multitude of inſtances, of ſins committed, thus hainouſly, thus oft; of duties omitted, and if performed, yet with ſuch and ſuch pride of heart, ſelfe-aimes, &c. In which ſort of reaſoning, the *major*, and firſt propoſition is true: but the *minor*, the aſſumption [*ſuch an one art thou*] that is moſt falſe. And although there be a truth in the inſtances alledged to prove it: That ſuch ſins have been committed, and that in performance of duties

duties ſuch particular by-ends, &c. doe ariſe, and are found in the heart, yet not in that maner, as he would lay the charge, not as *raigning*, not as the ſwaying and prevailing principle in a mans whole courſe. That hypocriſie is there, cannot be denied: but that hypocriſie rules there, and is predominant, and that nothing but hypocriſie, this is it, is falſe, which yet Satan amazeth the conſcience with, to bring forth this concluſion out of all, *Therefore thou art an hypocrite*. Which *concluſion* likewiſe, how able he is to ſet on with terrors and affrightments, we ſhall ſhew anon. That which we have now in hand, is to ſhew how able he is, for thoſe kinde of falſe reaſonings, the deceit of which lyes chiefly in the *aſſumption*, and *minor* propoſition, that is, in miſapplications to a mans ſelfe. In which he hath principally to deale with *conſcience*; for the *guilt* of a mans particular wayes, actions, and corruptions, (the ſeat whereof is the *conſcience*) is made the matter of the evidence, and the proofes of thoſe *minors*: and the defilement and erroneouſneſſe of the *conſcience* is that principle in us, which he works upon, when he enforceth ſuch a miſapprehenſion from thoſe evidences.

A difference betweeen ſatans ſifting us, & the holy Ghoſts ſearching.

Wherein by the way we may take notice of a difference betweene the Holy Ghoſts dealing with a beleever, when at any time he comes with the word, and ſearcheth and tries his heart, and diſcovers corruptions to us, to wit, ſuch a ſearching as *David* prayed for, *Examine me oh Lord, and try my heart, &c. Pſal.* 26.2. *Pſ.*139.23. convincing and reproving us, and that ſometimes with ſome ſharpneſſe, for our by-ends, hypocriſies, &c. when alſo he

he *bores the eare, and shewes wherein we have exceeded*, as *Elihu* speakes. And between these other siftings and *winnowings* of Satan, (as *Christs* phrase is, *Luke* 22. 31.) the difference is, That the holy Ghost dealeth sweetly herein, but as a father that rebukes and convinceth his childe of his misdemeanours; but without putting in any such sting in the conclusion, that therefore we are hypocrites; nor to any such meaning, or purpose thence inferred, that therefore sin raignes in us, &c. but in these of Satan, that is the issue he mainly drives all to, and it is made the foot, the burthen of all those his accusations, and is as the scope and argument that runs through the whole of that his charge, against us. Iob 36.9,10.

§. 1. How Satan is an accuser, by charging the guilt of sin on the conscience. κατήγορος.

And in respect to this his misrepresentiug our estates atd false aggravations of our sins unto us, he is called as the *Tempter*, which is in a general relation to all sorts of tentations; so *the accuser*, *Rev.* 12 20. or *empleader* against us: and as the accuser of us to God, in Gods *Court*, and before his tribunall, (for to *accuse in a Court* the word may seem to import) so in the Court of our own consciences. And as he tempts us *unto sin*, so also *for sin* and *by sin*; that is, the guilt of it, to draw us to despaire. He that accused *Iob* unto *God*, would surely accuse *Iob* unto himselfe much more.

A Caution.

And though it may be truly affirmed that neither Satan nor our own consciences, can ever aggravate unto us too much, the intrinsecall sinfulnes, the hainousnes and vilenesse of our sins in their due and proper colours, and true aggravations of them, which we can never come to see enough, as not to hate nor loath, and mourne for as wee ought; yet

Satan and our own consciences may in the representation of our sins, put such false apprehensions and such aggravations upon them, as may make us apprehend too much about them; as when it is suggested, that they are such as are not compatible with the state of grace; or that they are utterly unpardonable: hee may likewise use them as inductions to prove a false conclusion. And also although our sins if truly can never be enough represented, if it be in order to drive a man more to Gods free grace, and unto Christ; yet to present them singly, and alone, and to hold the minde and intention of it so to them, as to cause us to *forget our own mercies*, and in such a maner, as thereby Gods mercies and all comforts are hidden and concealed from us; this is that is satans practice, and is the cause of this deep bondage we thus here speake of. And in this respect that name κατήγορος, the accuser, is given this evill spirit in a direct and full opposition to that speciall name and office of the holy Ghost παράκλητος, the *comforter* or pleader for us: because as the *holy Ghost maketh intercession* in our own hearts *unto God for us*, and upon true repentance helpeth us to make *apologies* for our selves, (as the word is 2 *Cor.* 7. 11.) and comforteth us by discovering *our graces given us of God*, (as 1 *Cor.* 2. 12.) and by pleading our evidences, and witnessing with our spirits that we are the sons of God: so on the contrary, satan is κατήγορος, an accuser, by laying to our charge the guilt of our sins, by empleading our evidences, misrepresenting our estates, thereby to deject us, and *swallow us up with sorrow*, as 2 *Cor.* 2. 7. And further, because in these accusations his scope

is

is to miſrepreſent our eſtates to us, and falſely to diſquiet us; therefore he is yet more eſpecially called διάβολος. a *ſlanderer*, as one that falſly and lyingly calumniateth and ſlandereth all our graces, all Gods dealings towards us, all our dealings towards him: ſlandering our perſons, our eſtates to us, charging us to be hypocrites; unſound, and carnall, and counterfeit Chriſtians, ſtill miſconſtruing all unto the worſt. Which falſe calumnies and charges of his, I take moſt properly to be thoſe *darts* mentioned *Epheſ.6.v.11.* which are there ſaid more eſpecially to oppoſe our faith: and therefore *faith* is there ſaid to *quench them.* From which trade of his forging darts of calumnies, he hath his name, διάβολος a ſlanderer, from διαβάλλω. ? metaphor it is, from caſting darts, (for the ſlanderous calumnies of the tongue, *are as a maule, and a ſword, and a ſharp arrow*, as *Solomon* ſpeakes: *their teeth ſpeares and arrowes:*) and ſuch are theſe kinde of ſatans tentations and accuſations againſt us, Even as darts and arrowes that wound and pierce, and run through the paſſions and affections, that ſtrike the ſoule through and through with feares: his name πειράζων, the *tempter*, is from πείρω, to *pierce*: becauſe ſuch are his *darts*, ſo ſharpned, and flung with that force, as they are fitted to pierce, and enabled to run through. And beſides the ſharpneſſe of the *darts* themſelves, they are ſaid to be *fiery*, as making double way for themſelves: for a piece of iron, though blunt, yet if fired red-hot, it runs through without reſiſtance.

Prov.25.18. Pſal.57.4.

Satan, he is that great General of the whole powers of darkneſſe in us; and therefore even the forces of the guilt of ſin (the proper ſeat of which is the

conscience, hee hath some command over, as well as of the power of sin in other members; and therefore as hee can muster up and set on fleshly lusts which fight against the soule, and provoke and back them in their assaults upon us: so he can clap on the chains of guilt and bondage upon our consciences.

And also by working upon the injudiciousnesse of the conscience.

And as he can stir up that guilt that is in us, so also work upon that injudiciousnesse and erroneous defilement that is in the conscience, to judge of a mans own estate: this satan works upon and abuseth. For as he hath a power to work upon the corruption in the rest of the faculties, so also over the defilement and pollution of the conscience, misleading it in its verdict of our estates, as cunning pleaders doe a silly Jury. The *wards* of conscience are of themselves loose, and naturally misplaced, but he with his false keyes wrings and perverts them much more: it naturally gives an uncertain sound, but he by his false alarums and *panick* feares cast in, doth much more confound the testimony of it. And how easie is it to trouble a soule disquieted already, and to work upon jealousies which are raised? we see how far a cunning man can insinuate with jealous natures, to encrease suspitions and surmises. When an humor is stirred, how easily is it wrought on? and thus often when the Spirit hath already read us a sharp Lecture, and examined our consciences, then Satan he strikes in, and descants upon it all to deeper terrours and distresse.

§. 2. A quære discussed, how, and how far Satan may know matter against us, so accuse us of.

But the more full and distinct explication of Satans work of *accusation* of us herein, requires a farther search and enquiry, and a larger demonstration [*how far Satan should come, and how far*, to

to know matter by us thus to accuſe us of.] For if hee doth accuſe, he muſt, as he ſaid *Acts* 28. *Have ought againſt us whereof to accuſe:* elſe it were in vain. And there is this difference between theſe kinde of tentations wherein we are exerciſed about the guilt of ſin, and thoſe other unto ſin. That the object matter of other tentations is what is without ourſelves: but in theſe, that which is in us and from us, and hath been committed by us, is made matter of objection againſt, and diſquietment unto us. *That which is from within the man,* diſquiets *the man.*

But ere I enter upon this enquiry I muſt premiſe a generall Caution, to ſet limits to our diſcourſe therein.

A Caution premiſed. That it is in Gods ſole prerogative to know the heart.

And the Caution is this, that we are to reſerve and maintain this, both as an undoubted truth, and as *Gods* ſole and royall *prerogative, that he can alone both ſearch and know the heart and conſcience.* As in like manner, *that He can only by his wrath immediately make thoſe deep and killing wounds and gaſhes with which mens ſoules are often here, and hereafter eternally wounded:* (of which by way of caution alſo in the next Chapter.) Which two glorious and incommunicable attributes of his, that *Elogium of the word of God, Heb.* 4. 12, 13. ſeemes fully to hold forth unto us: where, as at the Gate of *Paradiſe* was ſet a *Cherubim* with a *flaming ſword* to keep our ſain parents for ever entring in again, ſo there Chriſt is repreſented, as that ſupreme Judge, with whom, as at the 13. ver. *we are eternally to have to do,* (or as the originall περὶ ὃν ἡμῖν ὁ λόγος, *to whom we are to give an account:* for ſo λόγος is *Rom.* 14. 12. and elſewhere taken) and hee there ſtands with that dreadfull

ſword of his word ready drawn, and brandiſhed, (that word by which he will judge men at the latter day, *Iohn* 12. 48. and which therefore is called κριτικὸς, ver. 12. *a judger of the thoughts, &c.*) and this to the end that by the awfull terror thereof, he might compell and drive thoſe that heare the Goſpell, to *enter into that reſt*, (to which he had exhorted, ver. 11.) which is ſet open by him for men now faln to come into. Which *ſword*, as it hath a double edge, (as there) ſo in his hand (who alone can wield it) it ſerves to a double uſe. That whereas in a Judge two things are requiſite to the compleat performance of his office: 1. Skill and knowledge to finde out and examine the fact: 2. Power to execute and torture the Malefactor when found guilty. He ſhewes how both theſe doe tranſcendently and ſolely meet in him, by relating what power is found to be in his *word*, which is the enſigne of his juſtice, and inſtrument of his power in judging, which is ſaid to be a *diſcerner of the thoughts*, and a *ſword* that *pierceth* and woundeth the *ſoul* and *ſpirit* with unutterable anguiſh. Which *wounding power* of the word is diſtinctly ſet forth (as ſome) from the beginning of the 12. ver. to thoſe laſt words, [*and is a diſcerner of the thoughts*,] from whence, to the end of the 13. ver. that other, the *ſearching* and *al-judging* property of *God*, and his *word* is laid forth to us. But rather as I conceive, the Apoſtle, in one continued metaphor, carries along the expreſſion of both, throughout the whole, though more eminently, the one in that former part of the words, and the other in the latter: yet ſo as both are alike made *The Royalty of God*, which is the thing we have in hand

hand. Neither needs it ſtumble any, that this is there attributed onely to the word of God, of which he onely ſeemes to ſpeake: For that is all one, and to aſcribe it unto God: for as *where the word of a King is, there is power*, ſayes *Solomon, Eccleſ.* 8. 4. ſo, where the word of God is, there is the power of God, and ſo is it here to be underſtood: and therefore as in other Scriptures his word is ſaid to *create*, and *by it the heavens to be eſtabliſht, &c.* and alſo, *Gal.* 3. 8. in the like phraſe of ſpeech, the *Scripture* is ſaid to *foreſee*, that is, God foreſaw, who writ the Scripture: ſo alſo here, to *know*, and *wound* the heart. Which to be the Apoſtles expreſſe intention here, appeares by the connexion of the 12. and 13. ver. For whereas ver. 12. hee begins with attributing this power unto the word, yet in the end he cloſeth his ſpeech with transferring all that was ſaid thereof upon God himſelfe, ver. 13. *with whom we have to doe.*

To open the words a little more largely, ſo as to clear this aſſertion out of them, which it is neceſſary to premiſe. The words are, *For the word of God is quick and powerfull, and ſharper then any two-edged ſword, piercing to the dividing aſunder of ſoul and ſpirit, and of the joynts and marrow, and is a diſcerner of the thoughts, and intents of the heart, neither is there any creature that is not manifeſt in his ſight, but all things are naked and opened to the eyes of him with whom we have to doe.*

And firſt, of that ſole ſearching power of the ſoul in this Chapter, and of that other, the ſole wounding power of the conſcience, in the next Chap. we ſhall have the like occaſion to premiſe.

For the preſent, that ſearching, examining, and judging

judging power of the word now in hand, he expreſſeth by an alluſion to the anatomy of bodies: (which then, though not ſo frequently as now, was yet in uſe) or elſe to the cutting up of the ſacrifices, whether thoſe of the Jews, or as it was uſed among the heathen; eſpecially by the Soothſayers, who curiouſly ſearched into every inward part, as we finde in the Prophet *Ezekiel* 21. 21. and his ſimilitude ſtands then, that look what the entrails are to a ſharp ſword, or Sacrificers knife, or the like inſtruments of Anatomy in a ſtrong and skilfull hand, ſuch are all the moſt inward, and ſecret parts of the heart, even thoſe which are moſt difficult to bee divided, unto this ſword in Gods hand, when he is pleaſed to uſe it to ſearch the heart and reins, and to diſcover and bring forth to judgment the ſecrets thereof. He can uſe this ſword, not onely to unrip, and ſtrip off the outward clothes of outward and formall actions, and ſo preſent the ſoule *naked*, (as his expreſſion is, ver. 13.) nor onely to flea off all the skin, to excoriate, and ſo to ſee what lies under it, (as the next word there διϊκνούμενος which is tranſlated *opened*, doth ſometimes ſignifie) but further to cleave and cut up to the back bone (for even ſo deep doth the ſignification of that word reach) that ſo all the inwards may appeare; and this ſo curiouſly divided and laid aſunder, as to ſee and view apart what is in each. *It pierceth to the dividing aſunder of ſoule and ſpirit.* By which, *grave* and *corruption*, are not ſo properly here to be underſtood: for then he would have rather ſaid, *fleſh* and *ſpirit*: and beſides, the perſons he ſpeaks this of, are principally thoſe who ſhall be found ſecret unbeleevers, who

have

have not *ſpirit* in that ſenſe at all in them: but they are here uſed to expreſſe thoſe two main powers of the heart. The *ſoul*, that is the inferiour part, that more ſenſual part, wherin the affections are, (as 1 Th. 5. 20 it is alſo uſed) which it divides by diſcovering how cloſe & inordinatly all thoſe affections cleave to ſin: & then 2. of the *ſpirit*, that is the ſuperior part of the *underſtanding conſcience, &c.* which it rips up by diſcovering how theſe plot, & contrive the accompliſhment of ſin. *Dividing*, that is, diſcovering apart, with difference, how things are caried ſeverally in each: and withall, what correſpondency and entercourſe there is between theſe; how ſin and all our actions paſſe through them from the one to the other, even as blood and ſpirits do through the veins & arteries, in all the parts from each to other. And as in the body, there are are ſeverall *regions* (as Anatomiſts call them,) divided by partitions: the *vitall parts* in the upper loft next the neck, in which are lodged the heart, & lungs: The *naturall parts* in that lower, and theſe divided by the midriffe, as by a floor between thē: ſo in the ſoul, (to which haply *Solomon* alludes, when he cals the ſeverall powers of it, *The Chambers of the belly*, as ſome reade it) there is the ſenſuall part of the affections, *The ſoule, &c.* which is as it were in a diſtinct room from that more ſublime and ſpirituall part, *the ſpirit*. And as the *ſpirit of man*, that is, the conſcience & underſtanding of a man, *ſtarcheth all thoſe chambers*, (as it is there) that is, *Knows what is in man*; as the Apoſtle ſpeaks, 1 Cor. 2. 11. (which yet when it doth ſo, it is not by an innate light; but with *Gods candle*, as *Solomon* expreſſion there is: that is, by the word and the light thereof Prov. 19. 27.

set up by him in it.) So here, the word, under another similitude, namely, of a sword, is said to cut up, and to discover all within those severall regions. And in the *Spirit*, it is said to discover what can be imagined, most retired and withdrawn, and so lockt up, as no eye could finde it out, which he expresseth by mentioning such parts, as are most inwardly seated of all other: *the marrow*, which wee know is inclosed within the bones: and *the joynts*, or ligaments, by which the joynts are knit, and move; these it unbares, and discovers also. Both which he interprets in the next words, [and is a *discoverer of the thoughts and intentions of the heart*,] which are a more plain interpretation of what hee had expressed by those two metaphors. The utmost *intention* and end, in all our actions, that is as the *marrow*, because as the marrow gives moisture to the bones, so by these our ends all our purposes and resolutions (by which we are supported in all our actions) are strengthened and confirmed: and then our devising *thoughts* or plottings, our contrivements and machinations, those by which we artificially do connect, and hang together many joynts of means, to accomplish and bring to passe our intentions: (which thoughts of all other we strive to hide and conceale) these are as the *joynts*, or (as the word ἁρμοὶ rather implies) as the ligaments, and the sinewes, and the tendons by which the joynts doe move, so these are they, upon which our designs do move and turn. Even all those *cogitationes compaginatæ*, plotting thoughts, the word, it discovers and cuts up, and also judgeth, and examineth, and passeth sentence upon them: yea, and that so exactly,

as

as not the ſmalleſt fault can paſſe uncenſured by it: it is as a curious Critique in this review: *verily*, it judgeth exactly, as Critiques uſe to doe. So as by this Anatomy, which the word makes, *all things* in man, *every creature*, even the leaſt *Fibra*, the ſmalleſt ſting in the heart which would eſcape the ſight of the moſt exact Anatomiſt, are all *naked*, and *opened*, and cut up *afore the eyes of him with whom wee have to doe.*

The reaſons why God hath reſerved this to himſelfe, are, 1. It was for the glory of God, that hee ſhould have one private cabinet among the creatures, which he alone ſhould know, and keep the key of, which might argue his omniſcience: as alſo one place to be ſanctified in, whither no creatures eye could pierce: That ſo the greatneſſe of his glory might appeare, namely, in this, that he is not worſhipped outwardly onely, as great ones are, but inwardly *in ſpirit and truth*: and that his glory is ſuch, as commands the inward parts, which no eye ſeeth but his own: ſo as a man will reſpect God ſo much as to ſanctifie him in ſecret when no creature looks upon him. The Reaſons.

2. That God alone might be the Judge and rewarder of mens wayes: and ſo looked at by them, to whom alone men muſt give an account: which would draw the creatures eie alone upon him, when the ſtrength and firſt-born of all our actions, are his ſubjects alone, and do come under his eye and view. Therefore it is ſaid, that hee *rewards men according to their works, whoſe hearts hee knowes.* It was fit, that hee onely ſhould take upon him to reward, who onely could 1 Kings 8.39.

know the principles of all actions, in which the chiefe of the good or evill in the action lies. This is the great glory of *God* and *Christ* at the day of judgement, that *they will discover the secrets of all hearts*, 1 *Cor.* 4. 5. It is not said so much of mens actions, that they shall be then discovered, as that the secrets of their hearts: For therein lies Gods glory, which he will not give to any other.

§. 2. How Satan hath matter to accuse & object against us.

This premised as a most necessary Caution, I come to the disquisition of that *Quere* mentioned; How, and how farre Satan may come to know so much matter against us whereof to accuse us.

Two generall considerations; 1. That hee knows what corruptions are in all mens natures, and may object them to every one.

1. In generall it may be considered:

1. That he knowes what ends, and intentions, and thoughts, and lusts, such corrupt hearts as ours usually produce, and bring forth in all men; and therefore can imagine what by-ends, &c. may bee stirring in such and such actions, and so lay them to our charge: and so often hit right therein, and speak a mans heart thus at randome. For our natures are apt to bring forth *all concupiscence*, as the Apostle sayes *Rom.* 7. Therefore if there were no more then that he knows all temptations *common* to *mans* nature, he might goe far in accusing every man; hee having keyes of all sorts, sorted to all mens spirits, tries with every one which will enter. And as *Davids* elder brother charged *David*, when hee came into the Warres, *This is the pride and the naughtinesse of thy heart*, guessing at his by-ends in it: so doth Satan; he often in like manner charges us by guesse. Thus he did *Iob*, *Doth Iob serve God for nought?* he knew such by-ends were in some mens hearts, and so ventures to lay them to *Iobs* charge also.

2. Though

2. Though he ſhould know very little of us, yet he may from ſome one particular which he doth know or ſuſpect, caſt in a ſuſpitious thought about a mans eſtate: and ſo ſet the jelous heart awork it ſelfe to ſearch out more matter againſt it ſelfe. As in caſe of treaſon, the leaſt hint given by ſome one, ſets the State awork to examine the bottome of the buſineſs, and ſo to get al out. So as ſatan often gives, and caſts in but a ſcruple, which proves as a theame for the heart it ſelfe to dilate upon, and the conſcience upon enquiry finds matter againſt it ſelfe to prove and encreaſe that ſurmiſe. Thus in generall.

2. By caſting in a jealous thought from ſome one particular he knows by us, he might ſet the heart aworke to examine all the reſt.

But 2 he may more particularly know much againſt us to accuſe us of, and ſo frame bills againſt us out of what he knows, and this firſt ſuppoſing he had no acceſſe to our inward parts, & that he had no further way of knowing of us, then men have one of another, it being made the limits of mans knowledge by *God* to *Samuel*, to *judge by outward appearance*: yet all thoſe advantages which men have to know one another by, he hath over us, more then any man can have, and all more eminently.

1. More particularly. He may know,

For 1. Thoſe ſpirits can diſcerne all corporeall actions, though not of all men, at once, (for then why ſhould *ſatan* travaile up and down the earth to review all in it?) yet in that diſtance is proportioned unto them: they underſtand not only by *innate* inbred *ſpecies*, but ſome things *per ſpecies acceptas à rebus*. They learne daily. Thus *by the Church* the good Angels are ſaid to *learn* what they never knew before of the *myſteries of the Goſpell*, *Eph.* 3. 10. and though thoſe *ſpecies* in them, and their manner of knowing corporeall things differs from ours, yet

1. Al corporeal actscommitted

they are analogicall with ours, and we no more know the maner how they should receive, *species à rebus corporeis*, the images of all things done by bodily substances, then a blind man can imagine, how men that see should receive in colours: yet this we may be sure of, that all that the senses or minde of man can know, that they can also: for natural things are all *debita objecta*, due objects made for them: for they were therefore made to be discerned by intelligent creatures, and if by any, then by the most supreme and intellectuall natures.

2. Which knowledge he improves by study

2. They make it their businesse to study men, it is their trade to go up and down and consider men, *Hast thou not considered* (saies God to satan) *my servant Iob?* Satan useth to consider and study men; and as the Apostle exhorts to *consider one another to provoke to love*, so *satan* considers men to provoke to sinne, and to tempt for sinne unto despaire.

3. He may be privy to our vocall confessions of sinnes to God, or men; unto our laying open our owne hearts to God in private prayers, or to others in trouble of conscience: therefore so much of the heart as is this way discovered, hee can and doth know. And why may not God permit him, and give him the liberty and advantage to accuse us, even of that which he comes to know by this meanes? it being for the triall of his servants: especially in case they have returned again to those sins which they confessed, and yet have not forsaken: it is just, that then, as the guilt of former sinnes returne upon us in such a case, so that satan should be permitted afresh to charge us with them. And that in this case, a man should lose the privilege of *sigillum confessionis*,

3. He may be privy to our vocall confession unto God.

nis, of the ſecrecy and ſeale of confeſſion (as I may ſo ſpeak.) And if God may permit a man to whom we have confeſſed, according to Gods own ordinance, yet to tell things confeſſed, and to caſt them in our teeth, as ſometimes it hath falne out; why may not ſatan the accuſer of the brethren ſometimes be permitted to lay that to our charge, which he onely knew this way?

4. He is and can be preſent at all our more retired actions, and is privy to them, being with us at bed, board, in all companies. By meanes of this he can accuſe us: Firſt,

4. He is and can be preſent at all times and places: and ſo can accuſe us,

1. Of all groſſe actions done, that are obvious to ſenſe: which indeed are uſually the greateſt matter of accuſation, and doe lie upon us moſt heavily in ſuch temptations, as *Davids* murder and adultery did on him: *My ſinne*, ſayes he, *is ever before me*. And theſe having pulled a man downe, and put him into priſon, and clapt him up, our own conſciences then may come in, with all our more privy corruptions, as leſſer creditors uſe to doe: and when once the foule hath by meanes of the accuſing of one foule act, given way to doubting, then all other privy corruptions joyne and offer themſelves to accuſe us alſo: For *they lie at the doore* (as *God* told *Caine*) ready for ſuch an occaſion.

1. Of all groſſe ſins outwardly committed.

2. Alſo he may by this be able to accuſe us of all deadneſſe and drowſineſſe, & neglect in the performance of holy duties; as want of attention, and quickneſſe in them (for theſe are eaſily diſcerned by any one that is obſervant) and of the want of ſtirring affections, and alſo of neglect of holy conference in all companies, and the like. If a godly man were

2. Of deadneſs and drowſineſs of ſpirit, and neglect in duties.

were to follow a man up and down in al companies, how much might he know of a man, and be able to accuse him of?

And 3. a mans bosome sin.

3. By such observations he may know a mans bosome sinnes. So he knew and observed *Iudas* bosome sin, to be covetousnesse, and accordingly sorted his temptation to it.

5. From what he sees outwardly, he may guesse at inward corruptions.

5. By what he sees outwardly of our actions, he can many wayes guesse at inward corruptions, which are the principles of them. He hath all the wayes which a wise discerning man hath, (who should alwayes watch a man, and set himselfe to study a man, and that hath opportunity to suggest when he pleaseth, on purpose for triall and discovery) all the wayes such a man hath to know the heart, satan hath. And that which *Solomon* sayes of a wise man, that though *the heart of man be deep, yet a man of understanding will fetch it out*, holds true of satan much more. As 1. by comparing one action with another, one speech with another: so wise men guesse at mens ends in things, and their respects that move them. 2. By gestures. By a cast of a mans countenance and behaviour, men are often discerned, by the like may satan see into us. Thus *Ioab* discerned *Davids* pride in his command for numbring the people, so as it was loathsome in his eyes. And if *Ioab* discerned this by the outward cariage of the matter, how much more might satan that put in the motives to perswade him to it? The Jesuits bid those of their followers who are to deale with men, when they talk with any, whose minds they would discerne, still to observe their eye, to see what alterations are in their countenances, as through which the

Prov. 20. 5.

3. Wayes.

1.

2.

the mind is tranſparent; now ſatan, he is a good Phyſiognomiſt,& he eyes a man. 3. Further he himſelfe ſuggeſting many motives, and reaſons in buſineſſes, this way and that way, caſting in many by-ends, and motives to be conſidered by us, he obſerves how the heart comes off at ſuch and ſuch ſuggeſtions, or where it ſtuck, and what ſuggeſtion it was that turned a man this way or that way, and fetcht him off. The Jewes might ſee what moved *Pilate* to Crucifie Chriſt, becauſe at that ſaying, as the text notes, *that elſe he was an enemy to Cæſar*, he gave ſentence: ſo ſatan, when he ſtirred up *David* by proud arguments to number the people, he muſt needs know what pride was in his heart. 3.

Now 6. beſides all this, how far he may have an inſight into the *Fancy*, and the images therein, which follow and imitate the inward thoughts of the mind, as the ſhadow doth the body: and alſo into the *paſſions*, which are but the *flowing*, and *reflowing of corporeall ſpirits*, and in which the affections of the will diſcover themſelves, this I leave to others to determine. For the preſent, this is certain, that although all the powers of the reaſonable ſoule be faſt lockt up from him (as we ſhall ſhew) and the immediate acts which are imminent in the ſoul it ſelfe, utterly hidden from him; and that, take the ſoule as it is the immediate ſubject, and root of them, ſo *intuitive*, no devill can diſcerne them, no more then one Angel can diſcerne the thoughts of another; yet *arguitive*, and as they doe *tranſire*, and appear, & are put forth in the body & corporeall organs, outwardly in actions, or inwardly in the images of the fancy or the paſſions, and ſo, *quaſi in alio*, 6. That hee may further view the images in the fancy, and alſo the paſſions in the body.

and mediately they may be very far discerned, and lookt into by Angels. Which yet will nothing at al prejudge that prerogative which is given to God, when he is said alone to know and search the heart, but give its ful alowance, nor that priviledge which is given to the soule it selfe to enjoy, namely, that *none should know the things of a man, but the spirit that is in man*: as we shall have occasion to shew in the Appendix to this discourse. 1 Cor. 2. 11.

Besides, therefore, these advantages and wayes of knowledge, somewhat common to us men, each of other, they have a further, and more neere way of knowing the acts of the reasonable powers, the understanding, and will, then we men can have, even as they have also a way of communicating their thoughts to us in a more intimate, close, secret maner: yet still such, as fals short of an *intuitive* knowledge of them: they can goe into a roome further then we: and into a roome which is next the privy chamber, which yet remaines fast lockt up unto them. As their power in all other things reacheth a degree higher then ours, so in this also. To open this a little.

Those reasonable powers and faculties in us, *the understanding* and *the will*, the immediate immanent acts of which are thus in themselves fast lockt up, being yet in this life drencht in the body, and bodily organs, upon which their working doth depend: As 1. The understanding is joyned to the fancy, which makes *parelii*, and resemblances and shadowes of those thoughts the minde secretly conceives and formes; so as scarce any thoughts doe stir, but the fancy imitates them, and acts them as far

far as it is able. And 2. The will alſo is conjoyned with the affections which are drencht, and ſhew themſelves in bodily organs and ſpirits, ſo as not any motion of the will puts it ſelf forth, but more or leſſe ſome affections of the body do ſtir with it; and therefore affections are as well defined by their motion in the body, as by their ſeat in the will it ſelf. As when anger is defined, *ira eſt ebullitio ſanguinis circa cor*, a boiling of blood about the heart; and affections are but the flowings and reflowings of ſpirits to and from the heart.

Now both thoſe, both *phantaſmes* and *paſſions*, all divines doe grant that the devils may know; and that to know them they have a neerer acceſſe to us, then men can have each to other: yea, and that they may diſcerne them, *intuitivè*, as we do things which are preſent before us, how elſe ſhould they worke upon fancy? and otherwiſe, there were no diabolicall dreams, nor angelicall neither, cauſed by good angels. But we find that a good angel dictated to *Ioſeph* a great article of faith, [*Chriſts divinity, and nativity*] it was done in a dream; and therefore to his fancy. So they inſpired the *Sibyls*, and dictated prophecies as was ſaid. And ſo the *evill angels* prompted *Sauls fancy*. And this they do, not by creating new ſpecies and images, but *evocando*, calling forth the images there already. For the images of things in the fancy being corporeall ſpecies, they can no more beget a new corporeall image, than they can make a body anew. And therefore all the power of the angels cannot cauſe a blind man to dreame of colours.

And therefore their way in communicating

their ſuggeſtions to us herein, muſt be by diſcerning the *ſpecies*, to wit, of all words heard or read, that lie in the fancy already; and ſo by ordering and compoſing them, even as a Compoſitor in printing doth his letters that lie confuſed afore him, into words and ſentences, to repreſent to the readers eye what he would have read by him: So he to the underſtanding, which doth naturally print off and take the impreſſion off from the fancy of what ever is in it, as faſt as he doth ſet them. And by the like reaſon, that he can call theſe *phantaſmes* forth, and ſo view the ſpecies and images laid up there already, to ſet them thus as he pleaſeth; by the ſame reaſon it muſt be ſuppoſed that he is as able to diſcern any of them in the fancy at any time, then when reaſon it ſelfe calls upon any of them, and maketh uſe of them, as it doth when ever it ſets it ſelf to think or muſe. And theſe, and all other operations of the ſenſitive powers they may view and ſee as truly (for ought I know) and as intuitively, even as we ſee colours and ſpecies of things in the eye of a man. So as theſe evill angels may, when God permits, get into the head, and ſee all the images and ſpecies in the fancy, and thoſe that are in direct conjunction with the underſtanding, which it is then thinking and muſing of: even as a man doth what images are in the apple of the eye of another man: and ſo by diſcerning thoſe *phantaſms*, which the underſtanding actually then vieweth and maketh uſe of, he may then judge what the mind is muſing of.

And again, 2. as we diſcerne mens paſſions when they dye and affect the outward parts, as if ſhame dyes the face red, or feare paints it white; ſo may the

the angels more ſecretly diſcern the motion of them within us, which is the cauſe of this alteration without; they can go further then we men can, they can ſee the inward commotion of the ſpirits in our inward parts, even in their channels and ſprings, as in that bodily heart we cary within us, & in the veins and arteries, & ſo know what affections are ſtirring. And this is evident by this, in that they are able to work upon the paſſions alſo. Now their power of working upon theſe affections, ariſeth from their knowing them, and skil to move & ſtir thoſe ſpirits and humors *electively*, wherin theſe *paſſions* are ſeated. And herin their power of diſcerning us, exceeds *that* in us men, in diſcerning other men; as that of communicating their minds to us alſo doth. For as they can communicate ſecretly by fancy it ſelf; we but by outward words, and ſigns to the outward ſenſes of others; ſo they can diſcern more ſecretly what is in the fancy, & not only what appears in the outward parts; which is yet but a room further, that they get into, which we men cannot come to; ſo in like maner their power over our paſſions doth exceed alſo, they can ſee into the paſſions and diſcern the leaſt riſing of the tide, the leaſt turn of the ſtream of affections in our veins, & in the corporeall heart; Satan can diſcern thoſe leſſer aguiſh fits of paſſion that accompanies any act of the will, which men diſcern not. As alſo they can ſtir thoſe paſſions by working upon the humors and ſpirits they float in, which men cannot come to do. But of this great and neceſſary *quere*; as alſo how by meanes of this he communicates all his temptations to us, more largly in an *Appendix* to be annexed to this Treatiſe.

Chap. IX.

How able Satan *is to worke upon that third principle; The* passions, *and corrupt* affections: *and bring home his false conclusions with* terrours.

THus we have seen how able Satan is to worke upon those two forementioned principles of *carnall reason*, and abuse it with false *Majors*; and also upon *conscience*, in laying our sins to our charge, with misrepresentations of our estates. It remaines now only, that we shew, how he can stir, and work upon the passions, and *corrupt affections* in us, and make use of them: and so set on all those false conclusions [*That we are hypocrites.*] thence deduced, with hideous, and horrid feares, and terrours.

§. 1. That Satan can raise up terrors. Isay. 38. 13.

And in respect to these terrors, as he is called a *Serpent*, as was said, for slights, and cunning reasonings, and wiles: So likewise a *Lion*, of all beasts the strongest. *A roaring Lion* of all the *terriblest*, and most terrible in his roaring: whose *roaring* is therefore often in Scripture put to expresse the working of dreadfulnesse, and horror; *The Lion roares, who will not tremble?* Amos 3. 8. And (as some have observed, and the *Psalmist* seemes to intimate it) by his roaring, he strikes such horror and amazement into all other beasts, as they stand still as exanimated, and so he seizeth and preys upon them as he pleaseth. And in this respect also of his working on the passions is it, that those *darts* aforementioned, are principally called *fiery*; namely for that dolour, and anguish, and inflamation, and combustion they cause through distempering the affections.

Psal. 104.

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Thoſe fears which our own harts engendred within us, were but as ſmoke; theſe darts of his put a fire into them, and doe cauſe them to flame and blaze. The alluſion is to the poyſoned darts, which the Scythians of old, and other nations now uſe in war, dipt in the bloud and gall of Aſpes, and Vipers; the venemous heat of which, like a fire in their fleſh, killed the wounded by them, with torments the likeſt hell of any other. Which *Iob* alſo alludes to, Job 6.4. *The arrowes of the Almighty are within me. The poyſon*, or (as others read it) *the heat and fervour* (we may uſe both, and read) *the hot poyſon therof* [*drinks up*] *my ſpirit*, even as fire preying upō moiſture. And what were thoſe arrowes he ſpeaks of there but terrors? So it follows, *the terrors of God, &c.* In the ſame phraſe of which *that Corinthian* is ſaid to have been in danger to have been *drunk up* (as the word ſignifies) with *overmuch ſorrow*, when Satan had to doe with him. 2 *Cor.* 2.7. and the ſame word is again uſed of the devill, 1 Pet. 5.8. *Seeking whom to drink up*. So that as Satan inflames other members, and the inordinate luſts in them, with a ſuperadded natural vehemency and violence, as the tongue which (though of it ſelfe full of poyſon) is ſaid to be *ſet on fire from hell*: that is, from Satan (who is called *hel*, as in that ſpeech; *the gates of hell*,) as the good angels the nobleſt creatures, are called *heavens*: *Heb.* 7.26.) He inflaming mens tongues with an overplus of venome and malice, to wound mens names with; even as on the contrary, the holy Ghoſt did ſet on the fire the Apoſtles tongues with zeale: As (I ſay) he doth thus inflame other members, ſo in like maner he can, and doth put fire into thoſe darts he

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Iames 3.16.

he wounds the conſcience with; and thereby augments our feares and griefs, and cauſeth ſuch diſquietments and pangs, as that hell fire as it were begins to flame in a mans conſcience. As *Chriſt* is that *Brazen Serpent*, ſo *Satan* is that *fiery Serpent*, that can ſting us by the guilt of ſin.

A Caution. And here I muſt bring in the like caution as I uſed in the former Chapter; namely, that he works not theſe terrours by immediate impreſſions upon the conſcience, which in that reſpect is ſubject to Gods ſtroke alone, as to his knowledge alone. Which as I intimated, I take to be that other principall part of the drift of thoſe words, *Heb.*4.11,12 *The word of God is quick and powerfull, &c.* For there he ſets forth Chriſt to us (as was ſhewed) as a Judge compleatly enabled for vengeance againſt us, not onely in reſpect of an omniſciency to finde us out in all our ſhiftings, but alſo (becauſe a Judge would not be much feared, if he had only skill and knowledge though never ſo much, to ſearch, and find out the guile and guilt of Malefactors, if he were not armed with power to avenge, and torture them) therefore withall, the Apoſtles ſcope is to ſtrike terrour into their hearts, in reſpect of that vengeance he can execute: And therefore his aim is to exhort them, not to dally with God, or with his word, in which he had *ſworn* of thoſe that beleeved not, *they ſhould not enter into his reſt*, in the former ver. So as the purport of the words muſt neceſſarily alſo be ſuppoſed to be, to ſhew the dreadfull power of God, and of his word, in avenging it ſelfe upon the contemners of him and it, and not meerly to deſcribe his omniſcience, and knowing of the heart,

heart, but as joyned alſo with power to pierce as deep in wounding of the ſoul, as in knowing of it. Yea, and *that*, ſo large an illuſtration of his knowledge is brought in but as a clearer demonſtration of *His* power to puniſh, *Who* can dive ſo deep into our hearts. As from whence we might argue, and fear the ſtroke of that ſword in his hand, whoſe eies are ſo piercing. And accordingly to ſet forth the dreadfulneſſe of this his power, all thoſe his expreſſions there uſed doe as fully tend, as to ſet forth the other; and he likewiſe uſeth ſuch a compariſon, as both in the nature of the things, and according to the more uſuall phraſe of Scripture, doth more properly and abundantly intimate this ſlaying and wounding of mens ſoules that ſhould be diſobedient, by this his ſword, then that other of ſearching the ſoule and ſpirit. As 1. This *word*, ſayes he, *is quick and lively*, ſo called not in reſpect of duration only, as *abiding ever*; but in reſpect to working and execution. Things that are exceeding operative, though inanimate, we call *quick*: So quick-ſilver, which runs through a mans bowels like haile ſhot; and ſo oppoſitely, drugs and drinkes that have loſt their vertue, and are ineffectuall, we call *dead*. And in reſpect to this energy, and power to work upon mens hearts, is that in John 6.63. to be underſtood; *The words I ſpeake* (ſayes Chriſt) *are ſpirit and life*, that is, are full of an operative principle. For an active working principle, we uſe to call the *Spirit*, as the ſpirit of wine, &c. In that therefore he ſayes the word is *quick*, he notes out that *that* word is inſpired with a principle, moſt quick, ſpiritfull, & active, and fit to work as occaſion is, that is, even with the

holy Spirit, who is as the internall form of it. And therefore 2. having thus intimated this internall forme of working; he addes ἐνεργὴς, powerfull and mighty in operation, as noting out that power which flowes from thence; that abilitie to produce ſtrange effects upon the ſoule; (theſe expreſſions cary report of more than of a skill, and dexterity to ſearch and know the heart onely.) And then 3. he further inſtanceth in ſuch operations of it, as the effects of that power, which are moſt dreadfull, as the compariſons he uſeth doe import. *More piercing then any two-edged ſword.* Now as elſwhere the word is compared to an armory of all ſorts of weapons, and engines for war and vengeance; *The weapons of our warfare are mighty, &c.* 1 Cor. 10. 4. In like maner here, he more particularly reſembles it to a *ſword*, the moſt uſuall, and moſt terrible of all the inſtruments of death, which were then in uſe. The brandiſhing of which, ſtrikes paleneſſe and horror into a man, ere the ſtroke comes at him. Which is uſually put in Scripture to expreſſe vengeance, and more eſpecially in the prophecy of *Ezekiel*. As alſo Pſ. 7. 13. *If he turne not, God hath whet his ſword, and prepared his inſtruments of death*, that is to inflict torments, and eternall torments alſo, as *Deut.* 32. 42. And indeed, whatſoever doth torment, or cauſe dolour, and anguiſh, is in Scripture called a *ſword*; and the *piercing with a ſword*, is uſed to expreſs the moſt exquiſite dolors, as Luke 2. 36. *Yea, a ſword ſhall pierce through thy ſoule alſo:* Speaking to the bleſſed mother of Chriſt, and of that her anguiſh and grief, wherewith ſhe ſhould be *cut* even *to the heart*, when ſhee ſhould behold her Son upon the Croſſe. Of

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whoſe dolors upon the Croſſe likewiſe, the ſame expreſſion is uſed, *Pſ.* 22. 21. when he prays; *Deliver my ſoule from the ſword.* And in this reſpect the *word* in Chriſts hand, is ſtill, when he is ſpoken of as a *Iudge*, compared to a *ſword*: and ſo here. And we may further obſerve, how thus to ſtrike the more terrour into their hearts in reſpect of the wounds, and torments it inflicts, he goes further on to exaggerate the dread thereof. He ſayes not only that it is as ſharpe, but *more ſharp*, not then a ſword of one edge, but then a two-edged ſword, nor then ſome, but then *any* two-edged ſword. And further, to ſhew that he ſpeakes it in relation unto wounding, and anguiſh, and torment it cauſeth in the ſoule, he mentioneth the diviſion of ſuch parts as are not only moſt hid, and inward, in relation to diſcovery (for ſuch the marrow is being covered with the bones, and the ligaments covered with fleſh) but which are alſo of moſt exquiſite ſenſe, & the wounding of which cauſeth the greateſt dolour. He ſaith, it *pierceth* to the *dividing* the *marrow*, and therefore cuts through *the bones*. For ſo it muſt needs be ſuppoſed to doe, when it is ſaid to reach unto the *marrow*. Now *the breaking of the bones* is ſtill put to expreſſe thoſe exquiſite and unſupportable terrors and dolours of conſcience, and woundings of the *Spirit which a man cannot bear*, or ſuſtaine. For when the bones are broken a man cannot ſtand nor ſupport himſelfe. And the like is alſo the cutting of the ligaments, the nerves, ſinews, and arteries, thoſe ἁρμοὶ that knit the joynts, which are the organs of ſenſe and motion Again he ſays, it divideth not only the *Soul*, that is, the ſenſuall part, the paſſions of the

Pſal. 45. 3. Rev. 19. 16. Iſay 49. 2.

mind, as wounding them; which creatures, as men and angels, can torment, and excruciate: But τε καὶ πνεύματος, that is, the *Spirit alſo*, which is with an emphaſis expreſſed: and his meaning is not ſo much that it divideth the *Soule* from the ſpirit, (as ſome have underſtood it) but the ſoule *and* ſpirit alſo. It is a two-edged ſword, and can at one blow ſtrike through both; this *axe ſtrikes at the root*; at the ſpirit, *which*, when *wounded*, *who can beare?* ſaies *Solomon*. And then he concludes *ver.* 13. That, *As before him all things are naked*; So alſo τετραχηλισμένα, that is, they lie with their throats cut, if he but ſtrike them, dead, and ſpeechleſſe at his feet, as *Theodoret* expounds that word, which is tranſlated *opened*. Now thus far, that is, to this *ſpirit* in man, no created ſword can reach; they turne edge at it: but even this, the word reacheth, and that alone. So as the ſummary drift of all herein, is the ſame which Chriſt expreſſed elſewhere in other words, to exhort them to *feare that God*, whoſe ſword, and powerfull word is able thus alone to wound; and *not to feare thoſe who can only* wound and *kill the body*, and but reach to the ſenſuall ſoul that is drencht in it, but cannot wound or kill the *Spirit*, which God alone can doe, and no meere creature whatſoever. And therefore in all our thoughts and fears of Satans power of knowing our ſins, or troubling, or diſquieting our ſpirits (as alſo throughout this diſcourſe) we are to ſet ſuch bounds, as that this incommunicable royalty of God, and of his word, may be reſerved unentrencht upon; namely, *that he alone knows, and can immediately wound the ſpirit and conſcience*; Both which, at once this place held out unto us, which made me

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the largelier to inſiſt upon the opening of it. §.2.

But yet although Satan cannot immediately wound the conſcience, and make impreſſions of Gods wrath upon it: (for as no creature can ſhed abroad Gods love, and cauſe the creature to taſt the ſweetneſſe of it, ſo nor the bitterneſſe of his wrath, but God is his own reporter of both.) Though hee cannot immediately wound the conſcience; yet,

Yet, 1. When the holy Ghoſt hath laſht and whipt the conſcience, and made it tender once, and fetcht off the skin; Satan then, may fret it more & more, and be ſtill rubbing upon the ſoare, by his horrid ſuggeſtions, and falſe feares caſt in. 1. He can rake in thoſe woũds the Spirit hath made.

And 2. He can by renewing the experimentall remembrance of thoſe laſhes, which the ſoul hath had from the *Spirit*, amaze the ſoul with fears of an infinitly ſorer vengeance yet to come; & flaſh repreſentations of hel fire in their conſciences, from thoſe real glimpſes they have already felt in ſuch a maner, as to wilder the ſoul into vaſt and unthought of horrors. 2. From the renewing the remembrance of thoſe terrours impreſſed by the Spirit, he can amaze the ſoule afreſh with feare of worſe.

And then 3. Hee can bring home all the threatnings that are thundred forth in the Word againſt hypocrites, and men unregenerate, and diſcharge them all with much violence, and noiſe, upon a poore doubting ſoule. He can and doth preſent, and ſhew his priſoners thoſe terrible chaines, and racks, and other *inſtruments of death*, as the Pſalmiſt calls them, which God hath *prepared* againſt ſinners, and hath ſtored up in that great armory of his *Word, which he hath in a readineſs to revenge all diſobedience*, 2 Cor. 10. 6. With the ratling of which chains, &c. Satan can make a noiſe in the conſcience of a poore ſinner, to affright him. Which he is the more enabled to do, out of experience of ſuch terrors in himſelfe: 3. He can bring home all the threatnings againſt hypocrites, &c. Pſal. 7. 13.

ſelfe: *Being bound up in chaines everlaſting, under darkneſſe, to the judgment of the great day.* Jude 6. And as a ſon of conſolation, and childe of light is enabled *to comfort others the more, by the comfort wherwith he hath been comforted of God:* So this *Prince of darkneſs* is the more powerfull to terrifie weak conſciences that are enſnared with the cords of their own ſins, by reaſon of the terrors which he hath received from the Lord. And therefore in Scripture, as a power *in ſin* is attributed to him, ſo the *power of death*, as Heb. 2. 14. Where, by *death* is meant not ſo much that bodily, as that eternal death, to which, as the proper puniſhment of ſin, the guilt of it doth bind us over. Which power of his is not that of the Judge in ſentencing to death, or caſting men to hel, which is a ſpecial flower of Chriſts Crowne; who Rev. 1. 18. *hath the keyes of hell and death* at his girdle; and of Gods, who is therefore only to be *feared*, becauſe *he only can caſt body and ſoule into hell.* Nor is it as if he were the main tormentor, and executioner of mens ſoules, after that great day, ſeeing that they are to bee tormented by that fire which in common, *was prepared for the devils themſelves.* And who is it that doth torment them? It is therefore principally meant, 1. of that power and advantage he obtained over ſinners, when he had ſeduced them; ſo, as to come boldly as a pleader againſt them, enabled with authority to urge Gods righteous law and word, and to call upon, and to provoke his juſtice to condemne poore ſinners, and adjudge them unto death: untill Chriſt that righteous advocate diſpoiled him of thoſe his pleas and power, by that ſatisfaction of his, which before, the law had

had put into his hands; and ſo *He deſtroyed him that had the power of death*; enervating all his pleas and terrours. And 2. the meaning is, that as he hath this power in Gods court over the ſentence of *death* upon poore ſinners, ſo alſo in our conſciences, to urge the law upon us, and to plead all that the *Law ſayes againſt them that are under the Law*, and to put us into the feares of that death threatned therein: and to encreaſe in us the feares of that death, by preſenting to us the terrours of the Law, unto which, in reſpect of naturall conſcience, men of themſelves are *ſubject all their life long*. And unto this latter power, hath that *power of death* there, eſpeciall reference, for thoſe words, *and deliver them who through fear of death were ſubject to bondage all their life long*, follow in the next *ver.* 15. And becauſe the children of God, whileſt in this life, as they *know but in part*, ſo *they love but in part*; and ſo far as *love* remains imperfect, ſo far *feare which hath torment*, keeps poſſeſſion. *For it is perfect love* (onely) *that caſts out* (all) *fear*. Hence therfore, ſo far as ſlaviſh fear remains, ſo far they may be ſubject to be terrified by him, that hath power of death, & that over all thoſe that are in any degree ſubject to the fear of it whileſt in this life. 1 John 4. 18.

And 4. He can immediately, by his own power, ſtir the paſſions of feare and griefe, &c. Excite them beyond nature; as the winds can raiſe the billows in the ſea, and make the floods to make a noiſe; ſo can he a tumult in the affections, and put all the ſoule into an hurry, and violent perturbation. He is the *Prince of the aiery* part of the little world in man, as well as of that elementary region in the great world; and ſo can raiſe unnaturall ſtorms, and vapours 4. He can excite the paſſions of fear, and trembling of ſpirit.

vapours that ſhall darken reaſon; and cauſe ſuch thunders and lightnings, as ſhall hurle all into a black confuſion; ſuch, as if hell and the ſoule would preſently come together. And though it is true, that he cannot turn the ſtream and current of our affections back, (God onely can turn this Jordan back) yet he can drive them faſter, and cauſe them to ſwell above their naturall channels; that as a man poſſeſt hath the ſtrength of ten men in him; as that man, *Luke* 8.19. So ſhall the affections have, that are blown up by him. As we may ſee in *David*, what a ſtrong minde doe we finde in him, ſo needleſly to number the people? 2 *Sam.*24. againſt all reaſon, as well as religion, and the perſwaſion, yea oppoſition, not of *Ioab* only, but others alſo of his Counſellors, *the Captains of the hoſt*; a man would wonder, that a man ſo holy and wiſe ſhould be ſo tranſported to doe an act ſo *fooliſh*, (as himſelfe ſaw afterwards, *I have done very fooliſhly*, ſayes he, v. 10.) yea, and ſo groſſely ſinfull, as that it was *abominable* in the eyes of *Ioab*, 1 *Chron.*21.6. (one that ſeemeth by his other cariages to have had but nature in him.) But the Devill was in it. So ver. 1. *Satan provoked David to number the people*, by raiſing up ſuch an affection and inclination in him. The like appears in the affection of love, which how ſtrongly hath Satan drawn forth in ſome, even to madneſſe, towards ſuch, as before, and alſo after his faſcination was overpaſt, they have loathed and hated above all others, is evident in ſtories by many inſtances. And as he can raiſe up other *paſſions* in us, ſo alſo *feares*, and *terrours*, *jealouſies*, and *diſtruſts*. *To feare where no feare is*. And thus he handled

led *Saul* (when God left him to him) *An evill ſpirit from the Lord troubled him*; or (as moſt reade it, and our margent varies it) *terrified him*. 1 *Sam.* 16.15. And in the raiſing up of theſe affections of fear, and the like; he works more then ſimply *morally*, that is, then by bare propounding ſuch objects as ſhall move them; (which men only can do) but further alſo, *Phyſically*, by ſtirring ſuch humors in the body, which ſuch paſſions do act and ſtirre in. And And ſo thoſe humours in the body, which ſhall put a man into a timorous, and trembling diſpoſition, he can *electively* work upon, as he pleaſeth. And then alſo he can diſturb the *phantaſmes* in the head, the organs of the underſtanding; as in him, *Luke* 8. 35. who through Satans working is intimated, *not to have been in his right minde*. And when he hath thns diſtempered, and diſordered all in a man, and put a man to ſuch diſpoſitions to feares, &c. then he comes with his ſuggeſtions, and ſpeaks nothing but of wrath, and terrours, and of the threatnings, and of the hainouſneſſe of a mans ſins, the fearfulneſſe of Gods wrath, unto that conſcience that is troubled: and then (looke as when a mans choler is up, every ſmall thing provokes him; ſo now when feare and melancholy are excited,) every ſuggeſtion, every ſurmiſe doth ſtrike the ſoule through and through, with horrid feares and jealouſies. And thus, though not *immediatly*, yet through the means of theſe miſts and vapours, and fogs raiſed, which environ and darken this ſun, he works upon the conſcience. And therefore we ſee by experience, that he prevailes moſt in this ſort of temptations, with melancholy tempers; who dwelling in dark

ſhops, he much deceives with falſe colors and gloſſes. And when once affections are up, and doe cloud the mind, then multitudes of troubleſome thoughts ariſe, and every ſuggeſtion ſutable to that paſſion takes, and prevailes with a mans ſpirit; as appeares by that ſpeech of Chriſt, *Luke* 24. 38. *Why are yee troubled* (or *afraid*) *and why doe thoughts ariſe in your hearts?* Paſſions like to heavy weights hung upon a clock, do not only make the wheels, the thoughts, move faſter; but alſo perverts them, and wreſts them the wrong way: ſo as to a heart thus diſtempered, all things come to be preſented amiſſe; even as to a bloud-ſhot eye all things ſeeme red. In a word, as he deludes his Enthuſiaſts by ſetting on, and backing their falſe opinions, and illuſions, with joyes & raviſhments of ſpirit (which differ as much from the joyes of the holy Ghoſt which are *unſpeakeable* and *glorious*, as heaven from earth:) So he can, and doth back his falſe reaſonings, and accuſations to holy men about their eſtates, with abundance of terrour and diſturbance; which alſo differs as much from the impreſſions of Gods wrath made immediately by the ſpirit upon the conſcience, as thoſe joyes are found to doe.

Chap. X.

The concluſion of this diſcourſe about Satan: Seaven advantages in common, Satan hath over us, in all thoſe forementioned dealings.

And for a generall concluſion to this, and all the reſt of this diſcourſe about Satans working on us,

us, I will but only mention ſome of thoſe great and many advantages, he hath in all theſe his falſe reaſonings and accuſations over us, for to ſet them on, and to faſten his ſlanders and falſe concluſions thence deduced, and to perſwade the mind of them. Which I the efore bring in here, as being common to all thoſe particulars which have been related.

§. 1.

First, it is no ſmall advantage, that he can familiarly, and frequently ſuggeſt them again and again unto us. The frequency of any thought that comes in againe and againe, that lies by us, and haunts us, hath ſecretly the force of an argument to perſwade us to thinke it is ſo. We uſe to ſay [I have thought ſo againe and againe.] A cunning flatterer, that is continually ſuggeſting, and taking all hints and occaſions ſo to doe, may at laſt put hard to work out a near & a dear friend, & to make one jealous of him. As the Judge yeelded to her *importunity*, *Luke* 18.5. So is the minde apt to yeeld to a ſuggeſtion that haunts it, and importunately preſents it ſelfe, yea though it be to paſſe a falſe ſentence againſt a mans ſelfe.

1. Advantage, that he can and doth ſuggeſt frequently and familiarly.

§. 2.

And 2. he can alſo, and doth repreſent a multitude of reaſonings, and conſiderations together at once, all tending to confirm the ſame perſwaſion. He will ſomtimes bring in a cloud of witneſſes, and inſtances to prove us hypocrites, and environ the minde round about with them, that looke which way it will, it ſees nothing elſe. As he repreſented to Chriſt, *All the glory of the world in the twinkling of an eye*: So he can do a mans ſins, &c. That a man ſhall have a generall proſpect of them, and ſee nothing elſe, looke which way he will. And what

2. That he preſents a multitude of falſe reaſonings, &c. *At once.*

force this must needs have to prevaile with the mind and judgement to assent, experience shewes. As when a man doubting of a truth in a thing controverted, reads an opposite party, presenting all that can be said for the other side alone, it often staggers him, and for the present wins and gaines his opinion to that side, till he reads and considers what is said to the contrary: yea, though a man is confirmed, and setled in the truth, yet sometimes a man shall have an army of arguments on the other side, come in upon him, so ranked and ordered, as for the present shall shake and stagger him: and so it must needs be in the agitation of this great controversie about a mans estate, when satan shall muster and marshall up an army of objections at once together, and not scatteredly; as he is able to doe.

§.3. 3. That he can hold the minde and the intention of it to them alone.

And 3. He is able to hold the intention of the minde so to them, as to keepe off all that which should any way comfort; he can turne downe that columne in the leaves of our heart, wherein grace, or any thing that may comfort is written, and turn over only, and hold our eyes fixt to read nothing but that other wherin our *Errataes* and sins are written; so as to cause a mans soul to *forget all good*, as Lam. 3.17. the Church in desertion is said to doe; and to *forget his own mercies*, as *Ionah* speakes: he can *multiply* suggestion so fast; and come in *with such a tempest*, that as *Iob* complaines, *Iob* 9.17. he will not *suffer* them *to take breath*: and therefore the Apostle calls them the *buffeting of Satan*, 2 Cor. 12. because like unto bufferings, they come in, thick and threefold, upon a mans spirit; so as a mans spirit cannot take breath: he raines downe temptations sometimes,

times, not by drops (as inordinary raines) but by *ſpouts* (as marriners call them, when a cloud melts (as in hot countries) ſuddainly, and falles by whole ſale, and often ſinks a ſhip) *He breaks me with a tempeſt* ſayes *Iob*, in the place forementioned. He ſpeaks it of God, but ſuch like tempeſts Satan alſo raiſeth.

§. 4. 4. That hee backs all with an imperious affirmation.

4. He addes weight to his lying accuſations, and falſe reaſonings by an imperious and obſtreperous affirmation [that ſo it is,] he ſuggeſts not reaſons only, that are fitted to perſwade, but ſets them on with words of affirmation therewithall ſuggeſted: and ſo, like as in reaſoning, a weake ſpirit is oftentimes borne down by a ſtronger, not by force of argument ſo much, as by ſtrength and violence of ſpirit; (for many when the *iron is blunt*, and their arguments *want edge, put to the more ſtrength*, as *Solomon* ſpeakes, *Eccleſ.* 10. 10. and ſo prevaile) and ſo doth ſatan; he being a ſpirit of greater ſtrength then ours by creation; and guilt alſo, further weakning us in arguing with him. Cunning pleaders may ſo argue the caſe, with ſuch violence and confidence, that as *Socrates* ſaid when his accuſers had done; that if he had not been very innocent, he ſhould have ſuſpected himſelf guilty: how much more, when the accuſation ſhall fall upon perſons that are ſo guilty, as we all are; & the thing alſo impleaded be that which we are already ſuſpitious of? What a man already feares, he eaſily beleeves, as what a man hopes, *quod metuunt, facile credunt*. We ſee, that there falls out often in opinions a preconceit which exceedingly ſwayes the mind, a giving of mind that ſuch a thing is ſo or ſo: and in ſuch a caſe *Satan* can ſtrike in, ex-

ceedingly to ſtrengthen ſuch a conceit. This I take to be implyed in that phraſe, 2 *Theſ.* 2. 1. Where the Apoſtle gives warning they ſhould not be troubled *neither* [by *ſpirit*] *nor by word, to thinke the day of judgment was at hand*: by *ſpirit* he meanes a pretence and opinion of ſome revelation, concerning ſomething which a mans own private conceit and imagination inclined him ſo to thinke; thus 1 *Iohn* 4. 1. *Spirit* is alſo taken. And thus oftentimes when Satan perceives the mind inclined to think ſo or ſo, he addes weight unto the ballance: and ſo a man is given up to the efficacy of deluſion. As we ſee in thoſe falſe Prophets which the Apoſtle there ſpeakes of, when he ſayes, *Beleeve not every ſpirit, becauſe many falſe Prophets are gone out into the world.* Thus likewiſe thoſe falſe Prophets in *Micah* became confident of the truth of their prophecies: *that walk in the ſpirit, and in falſhood*, ſayes the Prophet, *Mic.* 2. 11. They took up ſuch conceits, and the devill he joyned therewith, and confirmed them in them. Now as Satan by ſuch falſe revelations confirmes Enthuſiaſts in their opinions and conceits: ſo he joynes with the jealouſies of beleevers, and puts weight into the ballance, ſtrongly ſwaying them to judge amiſſe of their eſtates.

§. 5. 5. That his reaſonings are backt with ſenſe of terrors.

And 5. in that He, (as was ſaid) backeth his falſe concluſions thence deduced, with *terrours*, &c. this becomes an argument to ſenſe, and ſuch arguments doe exceedingly cary on the judgment in our opinion of things. A conceit that comes in with joy, we are apt to conclude is true: and ſo in like maner what comes in with terror; ſuch impreſſions are as it were a ſeale to what is ſuggeſted, to confirme it.

And

And as the holy Ghoſt *ſealeth his inſtructions*, Job 33.16. with impreſſions of joy, &c. ſo doth Satan his temptations with impreſſions of feare and diſquietment. If a man hath a dream with any ſtrong impreſſion, a man is apt to give heed to it, to think there is ſomething in it: that which made *Nebuchadnezzar* think there muſt needs be ſomething in that of his, *Dan.* Chap. 2. and Chap. 4. when yet he had forgot what it was, was, that it made *him afraid, and his thoughts troubled him*. ver. 5.

§. 6.

A 6. Advantage is, that he ſuggeſts and works all theſe impreſſions undiſcerned at al by us to be from him, ſo, as we know not but that they are our own thoughts, yea ſometimes think that they be from the holy Ghoſt, working as the ſpirit of bondage in us. This is alſo an exceeding great advantage: As it would be to an enemy to have gotten the oppoſites own watchword, their own colors: this cauſeth us readily to yeeld and open the gates to him. And though when the temptation is over we perceive his deluſion in it, yet ſtill, becauſe we cannot diſcern his ſuggeſtions from our own thoughts when upon us, when we are in the miſt and eclipſe, therefore he can come again and againe with the ſame temptation, to day, and to morrow, and the next day, and we perceive it not: which if we did, we ſhould not liſten to it, no more then we would to one who had formerly deceived us. Thus *Ahabs* Prophets knew not that Satan was a lying ſpirit in them, for ſayes one of them to *Micaiah, When went the ſpirit of God from me to you?* Thoſe *ſtrong deluſions*, 2 *Theſ.* 2. 10. could not have prevailed upon their minds to have *beleeved a lye*, had it beene diſcerned

6. That he ſuggeſts all undiſcerned by us.

cerned by them that Satan had ſuggeſted them. *Peter* knew not that Satan did by him tempt *his maſter to ſpare himſelfe:* which yet Chriſt perceived, and therefore called him *Satan.*

§. 7. 7. That his ſuggeſtions cannot bee avoided.

Laſt of all, a man can no way avoid his ſuggeſtions, nor ſubduce himſelf from them; neither can any take Satan off from a man but God, He muſt *rebuke* him, none elſe can. A poore ſoule fights with Satan in this darkneſſe, like unto a man that is aſſaulted, by one that caries a darklantern, who can ſee the aſſaulted, and how to buffet him, and follows him where ever he goes, whereas the poor man cannot ſee him, nor who it is that ſtrikes him, nor be aware how to award the blow. Therefore the Apoſtle when *buffeted* by Satan, knew not what to doe, but onely to have recourſe to God by prayer: for he could no more avoid or run away from thoſe ſuggeſtions, then from himſelfe. Nor could all the Saints on earth any other way have freed him: none, till God ſhould cauſe him to depart.

1 Cor. 12.

Chap. XI.

The ſecond generall head: The caſes *wherein God leaves his unto this darkneſſe. Firſt, three caſes* extraordinary.

HAving diſpacht the efficient cauſes of this darkneſſe; The cauſes *Phyſicall.* I now proceed to the *caſes* wherein, and *ends* for which God leaves his children to ſuch a condition; The cauſes *Morall.* The *caſes*, they were the ſecond general head I propounded to be handled: and they are either *Extraordinary,*

The caſes of two ſorts. 1. Extraordinary.

dinary or *ordinary*.

Firſt, *Extraordinary*, as,

Firſt, out of his prerogative.

Secondly, in caſe he meanes to make a man eminently wiſe, and able to comfort others.

Thirdly, in caſe of extraordinary comforts, and revelations.

§. 1. 1. Out of Gods ſole prerogative.

Firſt, What if God will uſe his abſoluteneſſe, and prerogative, in this his dealing with his child? and proceede therein according to no ruled caſe or preſident? This he may doe, and (as it is thought) in *Iobs* caſe he did; who is thought by ſome, to bee ſet up as a type among the Gentiles, of Chriſt at his crucifying, who was to be left by his Apoſtles, forſaken of God, &c. and though *Iobs* deſertion began but with his eſtate, children, and body, yet it pierced further in the end, and ſeized upon his ſpirit, (though not ſo far as to queſtion Gods love to him, this we read no where of him, yet) was ſeene in Gods withdrawing himſelf in the comfort of his preſence, and in Satans making him a Butt to ſpend his arrowes on. And yet although the Lord had cauſe enough againſt him, yet no cauſe (as I remember) is pleaded: But it is reſolved into an extraordinary dealing; wherein God took a liberty to glorifie himſelfe, by ſingling out one of his ſtouteſt, valianteſt champions; and ſetting him hand to hand to wreſtle with the powers of darkneſſe; and becauſe Satan was (as it were) not hard enough for him, *he turned enemy himſelfe*, Job 13. 24. None more juſt then he before, the Lord you know glories in him; none ever led a ſtricter life, read Chap. 31. no man kept more in awe, and that by fearing

ſuch a deſertion aforehand. Which was the onely way to prevent it, (for what a man feares he prayes much againſt) which he expreſſes, when complaining, he ſayes, Chap. 4. 25. *That though he feared it, yet it came*, implying that it was not ordinary, nor indeed is it ſo: and although *Iob* juſtifies himſelfe too far, yet this was it which made him ſo ſtoutly to plead his own cauſe, that he could find no preſident, no ruled caſe of the like proceeding. And therefore *Elihu*, who tooke both Gods part and *Iobs*, and ſtept up as a moderator, and as one *in Gods ſtead* to decide the matter, reſolvs it moſt of all into Gods prerogative, though not without *Iobs* deſert; (yet not ſuch, as according to which, God ordinarily proceedeth, not ſo ſeverely with others;) as appeares by the 34. Chap. and to that end he ſet forth Gods greatneſſe, in the 36. and 37. Chap. And thus alſo God himſelf when he came to plead with *Iob* about it, and to ſhew him a reaſon of it, he onely tells him how great a God he was, and therefore might doe as he pleaſed; and uſeth no other arguments in the 38. 39. 40. 41. Chap. God indeed never wants a cauſe, nor doth deale thus where ſin is not; yet as is ſaid of the young man, that he was blinde, not *for his ſin, nor his parents* (yet not without it) *but for the glory of God*; it was an act of Gods prerogative: ſo here. God hath higher ends of glorifying himſelfe in the patience, the victory, and the conqueſt of ſuch a champion as *Iob* was; and of confuting the devill, who accuſed him of *ſerving God for nought*, the falſeneſſe of which to demonſtrate, God tryes concluſions with him; as alſo to confute the opinions which in thoſe daies were generally

nerally received, (as may ſeeme by his friends arguings, and alſo by the 73. Pſal.) That godly men did proſper, and flouriſh outwardly, according to their godlineſſe: for theſe and the like reaſons God did it. How ever *Elihu* gives *Iob* this good and ſeaſonable counſell, to make this uſe of it, to *ſearch into his ſins*, Chap. 34. ver 31, 32. And God might well take liberty to deale thus with *Iob*, becauſe he could make him amends, as afterward he did, in reſtoring double to him; and indeed it was but the concealing a while of his love, as many parents love to do by their children, and yet to ſhew it the more in reall effects, as God even then did, in making him more then a conquerour.

A ſecond caſe extraordinary is, when he intends to make a man a wiſe, able, skilfull, and a ſtrong Chriſtian; *Wiſe*, namely in this, which is the greateſt learning, & wiſdome in the world, experimentally to comfort others.

2. When God intends to make a man wiſe and able to comfort others.

This may ſeeme to be the reaſon of this his dealing with *Heman*; *Heman* was brought up in this ſchoole of temptation, and kept in this forme *from a youth*, Pſal. 88. 15. He was put ſoon to it, and ſo deep leſſons had he ſet him, as he had like to have loſt his wits as he ſayes there; yet in the end, when God raiſed him up againe, *this Heman* (who lived about *Davids* and *Solomons* time) is reckoned among the wiſeſt of his time, and one of the foure that were next to *Solomon* for wiſdome: 1 *King*. 4. 31. So that great Apoſtle was a man expoſed to the ſame combats that others were, he *was buffeted by Satan*, 2 Cor. 12. filled with *inward terrours*, as well as *thoſe without*: what was this for? Not ſo much

for any perſonall cauſe of his owne, as to make him able to comfort others: 2 *Cor.* 1. 4. 5. For that comfort which anſwereth a temptation in one mans heart, will anſwer the ſame in anothers: when temptations have the ſame wards, that key which unlockt one mans bolts, will ſerve and anſwer to anothers.

It is not every word that will comfort a weary ſoule, but onely *a word in ſeaſon*, ver. 4. of this 50. of *Eſay*; that is, which is fitted to the parties caſe: now, who are they who are furniſht with ſuch apt, and fit, and ſeaſonable conſiderations to comfort ſuch, but thoſe who have had the ſame temptations, & have been in the like diſtreſſes? This art of ſpeaking peace, and words of comfort *in ſeaſon* is the greateſt wiſdome in the world; and is not learnt but in *Hemans* ſchoole. Temptation was one of *Luthers* maſters. And therefore of all abilities of the miniſtery, Chriſt in this Chapter inſtanceth in this, *v.* 4. and calleth the tongue of him that is able to ſpeak *ſeaſonably* to *weary* ſoules, *the tongue of the learned*: & therefore *Iob* 33. 23. to raiſe up one *whoſe ſoule draws nigh to the grave*, is ſaid to be the work of *one of a thouſand*. Which is eaſily granted, if you cõſider the danger of ſuch a diſtreſs: In Scripture it is called the *breaking the bones*, Pſal. 51. becauſe the ſtrength of a mans ſpirit that ſhould uphold it, as the bones the body, ſinks within him; now to be a bone-ſetter, is not every mans skill; he muſt have ſpeciall art and cunning, and withall a Ladies hand, (as we uſe to ſay) that is, meekeneſſe and pity; which alſo are never kindly, but when we have taſted the like, or may feare the like.

Gal.

Gal. 6. 1. The Apoſtle commands them *to ſet* ſuch an one *in joynt again*, (as the word ſignifies) *leſt thou alſo be tempted*; & it is the work of one that is ſpirituall, *You that are ſpirituall reſtore ſuch an one*. It requires skill to get out every ſhiver, to meete with every ſcruple, and ſet all ſtraight againe. It is alſo called the *wounding of the ſpirit*; ſo *Solomon*, *A wounded ſpirit who can beare?* Prov. 18. 14. As the power of ſin wounds, ſo the guilt alſo, and the one as incurably as the other: and it being the *ſpirit* of a man which is wounded, that which muſt heal it, muſt be ſomthing dropt into the heart, that may come at the ſpirit; and there are to be peculiar elective plaiſters to heale theſe wounds, becauſe theſe wounds are often differing; ſome objections there are, that often the learnedſt men never met with in books, and *Satan* hath *deviſed methods*, Eph. 6. of tempting ſoules deſerted, which he uſeth againe and againe: and a man ſhall not know thoſe depths, and fathom them, unleſſe he hath been *in the depths* himſelfe, as *Heman* ſpeakes; and then he ſhall ſee ſuch *wonders of God in theſe deeps*, which none elſe ever ſaw, and thereby gaine ſuch wiſdome, as to be able to encourage others by his example, to truſt in God and call upon him, ſo *David*, *Pſal.* 32. *ver.* 5, 6. Καταρτίζετε.

The third caſe extraordinary, God doth deſert in caſe a man hath had, or is to have from God an abundance of revelations and comforts. 3. In caſe of abundance of revelations and comforts.

First, in caſe he hath already had abundance of revelations from God. As after that glorious teſtimony given to Chriſt at his baptiſme, *This is my beloved Son, &c.* Mat. 3. ult. *Then was Jeſus led aſide to be tempted*, Mat. 4. 1. He points out the time to this 1.

very purpose. In like maner doth God often deale with the members of Christ for the season & time of their desertions and temptations. This was also that great Apostles case, 2 Cor. 12. 7. *Lest I should be exalted above measure, through abundance of revelations, a messenger of Satan was sent to buffet me.* That which he cals there *the thorne in the flesh*, that prickt him, is meant rather I think of a *desertion*, and leaving him to distresse of spirit, then of a *lust*: For his scope is, *to glorie in his afflictions*. v. 9, 10. Now if it had been a lust, it had not been a thing to have been gloried in; Again, it was a *messenger of Satan*, which imports something externall; and it *buffeted* him, he was as a meere patient in it, as a man buffeted is, in the exercise of lusts, our spirits are active; and besides, he prayed, it *might depart*, which phrase would seeme to note out something externall. God had took him aside into heaven, & spoke wonderfull things to him, and when he comes down again, Satan must take him to taske, and batter him; the flesh would have grown proud, if it had not been thus beaten black and blew; He had been in heaven, and heard the language of Angels and Saints, *things not to be uttered*: and now he must heare by devils the language of hel. This buffeting I take it, was by Satanicall injections.

2. Secondly, before God doth dispence great revelations and comforts, he doth sometimes desert. And as before great distresses, which he meanes to leade his children into, he fils their hearts with joy unspeakable, and glorious, to strengthen them against the approaching conflict: (thus God to hearten his Son aginst that great agony in the garden, and

and combate on the Croſſe, transfigureth him on the Mount firſt:) So on the contrary, ſometimes before great revelations, and comforts, to make them ſweet, and the more welcome, God uſeth to withdraw himſelfe then moſt; thereby preparing the heart for them: as Phyſitians doe the body for cordialls. The greateſt ſpring-tide of comfort, comes in upon the loweſt ebbe of diſtreſſe. Diſtreſs enlargeth the heart, and makes it thirſt after comfort the more, whereby it is made more capable of conſolation: For that rule holds uſually true, 2 Cor. 5. *That as ſufferings abound, ſo comforts ſhall abound alſo.*

Chap. XII.

The caſes ordinary, *wherein God doth leave* His *in* darkneſſe.

NOw ſecondly, we come to the more *ordinary caſes*, wherein God diſpenſeth this darkneſſe. Ere I name particulars, I will premiſe concerning them this generall rule. We ſhall finde, that God goes not conſtantly by the ſame rule in the diſpenſation of them: ſo as no man can ſay, that in ſuch and ſuch caſes, God will and doth certainly deſert men, or that hee alwayes doth ſo: but is various in his dealings herein. For ſome men hee leaves for a while in darkneſſe, in, and upon, and immediately after their converſion; their ſun riſeth in an eclipſe, and continueth ſo till noon; yea till their night: on the contrary, towards others ſometimes he never ſhines in more comforts on them then at their firſt converſion:

A generall rule premiſed. That *God is various in theſe diſpenſations.*

version: againe, some hee deserts upon a grosse sin committed; to others hee never reveales himselfe more at any time, then after a grosse sin humbled for, and repented of; thereby to shew the freenesse of his grace. So likewise, some that have lesse grace, and have lived more loosely, hee fills their sailes at death, and they have *abundant entrance*, with full saile into the *Kingdome of Christ*; others that have walkt more strictly with God, and whose ends you would expect should be most glorious, he leaves to feares, and doubts, and their Sun doth set in a cloud.

And the reasons why God is thus various in these his dealings, is both, because spirituall comforts tend not simply *ad esse*, but *bene esse*; not to the absolute being of a Christian, but his comfortable-well-being: and also because in respect of their dispensation, they are to be reckoned in the ranke of temporall rewards; and though light and assurance is not an *earthly*, but an *heavenly* blessing, yet it is but a *temporary* blessing; and therefore as the promises of other temporall good things are not absolute, no more are the promises to give assurance to a beleever absolute, as those to give him heaven and salvation are. Therefore likewise on the contrary, darkenesse and distresse of conscience, is but a *temporall* chastisement, as outward crosses are; differing from them onely in the matter of them; the one being conversant about things of the outward man; this of the inward, namely, a mans spirituall estate. Hence therfore in the dispensation of both, though God alwayes goes by some rule, as in all other dealings of his; yet so as he varies and deales differently with his children therein: as he doth in dispensing

ſing outward proſperity & adverſity, *Setting the one againſt the other, to the end that man ſhould find nothing after him*, as *Solomon* ſayes, Eccleſ. 7. 14. that is, gives ſuch croſſe and contrary oppoſite inſtances in both kinds, that men might not *find him out* in theſe *wayes*, or *trace* him as the phraſe is, *Rom. 9. ult.* not ſo, as to ſay certainly, and infallibly, what he means to doe in ſuch and ſuch caſes. Indeed in the world to come he makes eaven with all the world, how differing ſoever his diſpenſations of rewards or puniſhments have been here; and what is behind hand to any one, he then payes with reſpect to what they have received. Thus in matter of ſpirituall joy and aſſurance, God may vouchſafe it to one that hath not feared and obeyed him ſo much, as one that walkes in darkneſſe: but then if any one hath received more *earneſt penies* aforehand, and hath not walkt anſwerably, God conſiders it as an aggravation of his ſin, as he did in *Solomon*, whoſe ſin is aggravated by this, 1 *Kings* 11. 9, 10. that he ſinned againſt God, who *had appeared to him twice*: Otherwiſe, if theſe comforts make a man in any proportion to ſuch coſt, more fruitfull then others are, I ſee not but that God, who crowns his own graces, will reward them the more; this being one meanes ſanctified to ſome, to work more grace, as afflictions are to others. Thus it is in like maner in deſertings, and diſtreſſe of minde, they being a temporall puniſhment, God is as various in them: So as one of more grace, or whom God intends more grace unto, ſhall be afflicted and forſaken, when one of leſſe ſhall *raigne as a King*, as it is ſaid of the Corinthians, in caſe of worldly proſperity: So hee ſhall 1 Cor. 4. 9, 10.

have peace and liberty of minde, triumph over Satan, and hel, and diſcomfort; when Apoſtles in compariſon, that is, men eminent in grace, are in reſpect of ſpirituall conflicts made *ſpectacles to Angells and men.*

1. *Caſe.* In caſe of carnal confidence.

This rule premiſed, the ordinary caſes follow.

Firſt, in caſe of carnall confidence; thus *Pſ.* 30. *David* had been in great diſtreſſe of minde, for a while, as appears by what is ſaid v. 3. and 5. that *though heavineſſe be over-night, yet joy cometh in the morning*, and in this ſun-ſhine *David* looks about him, and ſees never a cloud appeare in view, that might againe eclipſe his comfort, then hee grew confident upon no other ground but preſent ſenſe, thinking it would alwayes be ſo with him; and ſo truſted in that comfort he had at preſent, as if now he could never have been troubled ſo again (as in ſuch caſes good ſouls are apt to thinke) *Now I ſhall never be removed*, ſayes *David*; this was carnall confidence, and God to confound it hides himſelfe againe, *ver.* 7.

Carnall confidence in three things. 1. In truſting to falſe ſignes together with true.

Now carnall confidence is either;

Firſt, when we truſt to falſe ſignes ſhuffled in among true, which is incident even to beleevers that are in the ſtate of grace, and have good evidences to ſhew for it; who yet together with thoſe ſound evidences, doe often rake together many other ſignes that are but probable, yea, and which are deceitfull, & but common to hypocrites; this we are apt to doe, to take many things as infallible ſignes which are not: As *many* are ſaid in *Daniel*, to *cleave* to the better ſide by *flattery*: ſo in a mans heart, many falſe ſignes will come in, and flatter a man,

and

and give their teſtimony, and ſpeak the ſame thing true evidences doe. Now God, to diſcover which are falſe, and which are not, leaves a man: and then he will finde all his falſe ſignes to leave him as flatterers uſe to doe; and to be but as broken teeth among thoſe which are ſound and whole, to faile and diſquiet him; like reeds that breake, when any ſtreſſe is put to them, and ſo to run into his hand.

Or, ſecondly, when we put too much of our confidence upon ſignes though true, and truſt too much to comforts and former revelations, and witneſſes of Gods Spirit, and to our graces; which are all but creatures, acts of God upon us, and in us; when therefore we let all the weight of our ſupport to hang on theſe, God in this caſe often leaves us, *That no fleſh ſhould rejoyce in his preſence.*

2. Putting too much confidence on ſignes

Or thirdly, when we think graces and comforts are ſo rooted in our ſelves, that wee neglect God and Chriſt, for the upholding, increaſe, and exerciſe of them; then God withdraws the light of theſe, that we may have recourſe to the ſpring, and welhead. As too much confidence in the power of inherent grace, cauſed Chriſt to leave *Peter* to the power of ſin, ſo the like confidence alſo in the power of grace, cauſeth God to leave us to the guilt of, and terrours that come by ſin.

3. When wee neglect going to Chriſt for upholding our graces.

The ſecond caſe. For *neglecting* ſuch precious *opportunities* of *comforts* and refreſhings as God hath vouchſafed; as for the neglect of holy duties, wherin God did offer to draw nigh to us, the Sacraments, Prayer, &c. So *Cant.* 5.4,5,6,7. Chriſt ſtood at the doore and knockt, that is, moved the heart of the Church there to pray, or perform the like duty

2. *Caſe.* For neglecting opportunities of ſpirituall comforts.

in which he useth to come into the heart and visit it; he offered to assist her, and began to enlarge and prepare her heart, but she made excuses: upon this, Christ went presently away; only he left behinde him an impression, a *sent* of himself in her heart, *v.* 4, 5, 6. enough to stirre her up to seeke him, in the sense of the want of him; as in desertion God useth to doe.

3. *Case.* For nor exercising graces.

Thirdly, in case of *not exercising the graces* which a man hath; not stirring them up, &c. when Christians are as it were betweene sleeping and waking, which was the Churches condition in that *Can.* 5.2. then also Christ deserts. To perform duties with the inward man halfe awake, as it were, and halfe asleepe; *to pray as if we prayed not*; (as on the contrary, we are *to use the world as if we used it not:*) Thus, to *do the work of the Lord negligently*, this provoketh God to absent himselfe; as hee did there *Cant.* 5.2. And so 2 Pet. 1.9. *He that lacketh these things*, that is, *useth* them not, neglecting to *adde grace to grace*, (as the former words expound that phrase; and it agrees with the like elsewhere used: as *Mat.* 25.29. He that useth not his talent, is said not *to have it. To him that hath shall be given, and from him that hath not, &c.*) *A blindnesse* soone falls on such a man, and he *forgetteth* all that ever he had (as was opened afore.) And indeed there is no reason that a man should have present *comfort* of *future* grace when he neglects the *use* of *present* grace. *Esa.* 64.7. God complaines that there was *none that stirred up himselfe*, and for this, *God was wroth.* Whereas otherwise, *v.* 5. *God meets with him that worketh righteousnesse*, and *rejoyceth* in him that *rejoyceth* to work righte-

righteouſneſſe, God meetes ſuch, and rejoyceth with, and drawes nigh unto them: but others, that *ſtir* not up themſelves, God rouſeth and ſtirs them up by terrors, *He that walketh according to this rule, peace be on him*, Gal. 6. 16. not elſe. Though comfort is not alwayes the preſent neceſſary fruit of righteouſneſſe, yet it is never without it.

Fourthly, in caſe of ſome *groſſe ſin* committed *againſt light, unhumbled for*, or *proving ſcandalous*, or of *old ſinnes* long *forgotten*: I will give inſtances of each particular. 4. In caſe of ſome groſſe ſin.

Firſt, for ſome groſs ſin committed *againſt light*. An inſtance for this is *David*. Who though he was a man after Gods heart, yet we meete with him often complaining, as one that was frequently in theſe deſertions; amongſt other times, once in the 119. *Pſal.* 25. 28. *ver.* where *his ſoul cleaveth unto the duſt*, and is even at deaths doore, for hee ſayes, *quicken me*, he meanes it in regard of the ſenſe of Gods *favour, which is better then life*, which alſo is the meaning of that phraſe, that his ſoule did *cleave unto the duſt*; that is, was brought to the apprehenſion of death, therefore *Pſa.* 22. 15. Chriſt upon the Croſſe (of whom the Pſalme is made) cryes out, that *God had forſaken him, and brought his ſoule to the duſt of death*: and *David* ſayes here alſo, that *his ſoule melted, and was diſſolved*, even all the powers of it were looſned, and failed within him at the ſenſe of Gods wrath, even as waxe melts before the fire: ordinarily we find in Scripture no ſuch eminent deſertion, but we find the cauſe of it not far off, if we read on: ſo here, in the 29. ver. *Remove from me* (ſayes *David*) *the way of lying*. He points to the ſoare of his 1. Againſt light.

heart, and wherein his griefe lay. *David* among other corruptions, had a lying ſpirit, in the 1 *Sam.* 21.2 *David* very roundly telleth two or three lyes together, when he fled from *Saul*, and came to *Ahimelech*, who fearing to harbour him becauſe of *Saul*, askt him why he was alone: it being a ſuſpitious thing, that he ſo great a man ſhould have no greater traine to attend him; and did argue that he fled as a proſcribed perſon, and then it would be dangerous to foſter him. To this he anſwers roundly; *That the King had commanded him a buſineſſe*; there is one lye; and that *the King had commanded him ſecreſie in it*, there is an other: and becauſe *my ſervants* ſhould not know it, *I have ſent them away* to ſeverall places, there is a third: and againe, at the 8. ver. *I have not brought my ſword becauſe the Kings buſineſſe required haſt*, there is a fourth lye. *David* went on here in a way of lying; they were all *made*, and deliberate lyes. Other ſuch like ſpeeches of his, as that 1 *Sam.* 2.7,8.10. where he told *Achiſh*, *That he went againſt the South of Iudah, and againſt the South of the Kenites*, ver. 10. when as he went againſt *the Geſhurites and the Amalekites*, ver. 8. ſome excuſe, becauſe thoſe nations bordered over *againſt the South of Iudah, and the South of the Kenites*: and ſo make out a truth in that his ſpeech: but yet the laſt verſe, that ſayes that *Achiſh beleeved David*, implyes that as he underſtood it, ſo *David* indeed meant it, as if he had gone up againſt his owne countrymen, and then it can no way be excuſed. Theſe therefore being groſſe ſins, ſins againſt light, (as of all ſins lying muſt needs be ſuppoſed to be, becauſe it is againſt that truth which riſeth up in the minde) and

is

is a ſin wherein a mans minde ſhews art, cunning, and wit; and a ſin, which when the truth is diſcovered proves exceeding ſhamefull, and ſcandalous; therefore this ſin, eſpecially when it had been ſome while gone on in by him, which therefore he calls a *way of lying*, lay heavy on him long after. Therefore he entreats God to take the load of it off, *Remove from me the way of lying*; it was the load hereof which did lye ſo heavy on him, as it preſſed his ſoule *to the duſt of death*, as hee had before complained.

2. In caſe of ſome ſin not throughly humbled for.

So for the ſecond particular, in caſe *a ſinne* be *not throughly humbled for*, and confeſſed; or if when we committed it, we had ſhifts to keepe us from thinking it to be ſin, or not ſo hainous; or were doubtfull whether it were a ſinne or no, and ſo were loath to acknowledg it to be a ſin, and to burthen our ſelves with it in our confeſſions, but our hearts ſtood out rather to cleare our ſelves in it: as it is likely *David* did in the caſe of his murther of *Vriah*, he had done it ſo cunningly, as he thought he could cleare himſelf, and waſh his hands of it, or it *was but the chance of war*, (ſaies he) that did cut him off; *The ſword devoureth one as well as another*; And ſo he excuſeth it, 2 *Sam.* 11. 25. God in this caſe brings him to the rack, *Pſal.* 32. (It is thought that Pſalme was made, as well as the 51. Pſal. upon that occaſion of his murther; and indeed it may ſeeme ſo, they are tuned ſo neer together, as might be ſhewn in many particulars:) Theſe ſins being known and become ſcandalous, *David* was to confeſſe publiquely; as in the end he did, when in making the 51 *Pſal.* he ſtood to do penance in a white ſheet, that I may ſo ſpeak.

Now

Now *David* was loath to come to this, that murther being done so cunningly, he could hardly bee brought to confesse it, so much as in secret, much lesse publiquely, God in this case layes his hand so sorely on him, that his *naturall moisture was dryed up*, as that Psalme tells us, (for in men troubled in conscience, their trouble of mind casts their bodies often into as great heats, as men that are in burning feavers, so *Psal.* 102. 3. in the like fit, he sayes *his bones were burnt like an hearth*;) and this was without intermission *day and night*; and thus he lay *roaring*, so hee expresseth his cariage in his torture, like a malefactor on the rack, though haply he cryed out for mercy to God, yet because not with a broken heart, God therefore accounted it but as *roaring*, that is, the voice of a beast as it were, rather then the voice of a man humbled for his sin. And why was *David* put to the rack thus? hee would not confesse, and humble himselfe for his sin; *I was silent, and yet roared*, ver. 3. a still broken hearted confession might have saved all this torment. But when in the end *I said I would confesse my sin*, ver. 5. and in his heart he resolved once to lay open all that sin of murther, and adultery in the circumstances of them, then God pardoned him, (as you know he did) for *Nathan* comming to him, told him, as soon as but a word of confession began to fall from him, *that his sins were pardoned*. And yet after that, as appeares in the 51. Psal. God did not yet *restore comfort*, and the *joy of his salvation* to him, (for there he prayes for it in the sense of the want of it) not untill he had publiquely confest it also, and throughly humbled himselfe; it having caused

cauſed *the enemies of God to blaſpheme*, God would have a publique ſatisfaction given.

So when the inceſtuous perſon had committed that ſin, 1 *Cor.* 5. 1, 9. for which, as then he was not humbled (for afterwards in the 2 Cor. 2. 7. when he was *humbled* indeed, he bids them *comfort him*) yet till that his humiliation was apparent, he bids them *to deliver ſuch an one to Satan*, to the jaylour, to the tormentor with him, to the prince of darkneſſe to terrifie him, and afflict his ſpirit. Now the meaning of that delivering him up to Satan, was that he ſhould be ſolemnly excommunicated, which when it is performed as it ought to be, *In the name of the Lord Ieſus*, and with the power of the Lord Jeſus; then as the Church cuts them off from communion with them, ſo God from communion with himſelfe, and He withdrawes all fellowſhip with their ſpirits, (as was before declared) and ſo leaves them alone in darkneſſe, and to deſertions; and not only ſo, *but delivereth them up to Satan*, not with a commiſſion to cary them on to more ſin (for the end propounded by the Apoſtle, was thereby to *deſtroy the fleſh*, v. 5. not to nouriſh it by provoking him to more ſin) but to terrifie and afflict his conſcience, and to ſtir up therein the guilt of ſin, and terrours for it. Which God ſanctifies to humble a man, and to mortifie the fleſh, and thus when that Corinthian was excommunicated, and given up to him, did Satan deale with him; for 2 Cor. 2. 7. he was nigh being *ſwallowed up of too much ſorow*; and this occaſioned by *Satan, whoſe devices we are not ignorant of*, ſayes the Apoſtle, ver. 11. Now as every ordinance hath a proper peculiar work it is

appointed for; an inward effect to accompany it in a mans ſpirit: So this, and that proper effect, and inward working and event of this great ordinance of excommunication, is terror, and ſorow, and deſertion of ſpirit, thereby to humble a man; even as it is the proper effect of Sacraments to convey comfort and aſſurance, and to convey the *ſeale of the Spirit*. And when this ordinance is neglected or omitted, when yet groſs and ſcandalous ſins require it; then a man belonging to God, God himſelf often works thus, and inflicts this on him without that ordinance. Thus he dealt with *David* and others after groſſe ſins. God inwardly excommunicates and caſts them out of his preſence, and from all comforts in his ordinances, although they are not refuſed by men to come to them: dealing herein, as a father that is a publique magiſtrate, with an unruly childe, after ſome great miſdemeanour, though he caſt him not off, yet he may ſend him to the Gaole, to be for example ſake, impriſoned: for the Gaoler to take him, and to clap irons on him, to have him downe into the dungeon, where he ſees no light, and into the little eaſe, where he is in ſo ſtrait a condition, as hee can neither ſit, nor ſtand, nor lie, as *Elihu* expreſſeth it, *Iob* 36. 16. he calleth it *bringing into a ſtrait place*, and *binding them in fetters and cords of affliction, & then he ſhews them their tranſgreſſion, and wherein they have exceeded*, v. 8, 9.

And this 3. for ſins long ſince committed.

Yea, and thirdly, this God doth not onely preſently after the ſins were committed, but ſometimes a long while after, and that when they have been often confeſt. Yea, and after that God hath pardoned them alſo in our conſciences, as well as

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in heaven, yet the guilt may return again and leave us in darkneſſe. Thus *Iob* 13. 26. For *the ſins of his youth* (which queſtionleſſe he had humbled himſelf for, and had aſſurance of the pardon of, yet) God did *write bitter things againſt him* for them many yeares after, and *made him poſſeſſe them*, as himſelfe ſpeakes. God gave him over to the Gaoler, and put him into the little eaſe in priſon, *Thou putteſt my feet into the ſtocks*, ſayes he ver. 27. For as the power of ſin, and the *law of ſin* is but in part done away, *in our members*, ſo in *our conſciences the guilt of ſin* is likewiſe but in part done away, in regard of our apprehenſions of the pardon of them; and therefore as thoſe luſts we had thought dead, and that they would never have riſen again, do ſomtimes revive and trouble us afreſh, comming with new aſſaults; ſo in like manner may the guilt of thoſe ſins revive which we thought long afore had been pardoned, and after the commiſſion of ſome new act, or forgetfulneſſe of the old, and ſecurity about them, God may let them looſe upon us afreſh, that wee ſhall looke upon them, as if they never had been pardoned.

Now the reaſon of all theſe particulars, both why groſſe ſins, eſpecially if againſt light, when not confeſſed throughly, ſhould yet after many yeares caſt us into ſuch fits of deſertion, is

The Reaſon of all.

Becauſe therein we rebell againſt Gods ſpirit; and *that* ſpirit, *Ita nos tractat, ut à nobis tractatur*, doth deale with us, as we with him. If you *grieve him, hee grieves you*; if you rebell againſt him, hee fights againſt you as an enemy: ſo Eſay 63. 10. *They rebelled, and vexed his holy Spirit, therefore he was tur-*

ned to be their enemy, and he fought against them: now to *sin against light* is called *rebellion*, so *Iob* 24. 11. When men goe about to extinguish and darken the *light of direction*, which God had set up in their hearts to guide their paths by, God puts out the *light of comfort*, and so leaves them to darkneſſe. But especially then, when our hearts are so full of guile, as we plead that they are no sins; or extenuate them, as *David* in all likelihood did, *Psal.* 32. in reference to which he sayes, in 2. *v.* of that Psalme, That *that man is a blessed man in whom is no guile*, and in the 51. Psal. 6. *Thou desirest truth in the inward parts*; *David* had dealt guilefully and deceitfully in that sin; if man keepes a sin under his tongue, and will not be convinced of it, nor bring it forth by confession; God in that case brings him to the rack; as they doe Traytors to confesse: and if it be that any of our old sins revive, and cause these terrours, it is because we began to look on them as past and gone, and thought we needed not go on to humble our selves any more for them; making account they are so buried, as that they will never rise again; when as the remembrance of them should keep us low, and humble us all our dayes. It is laid to the charge of them in the 26. of Eze. 22. *That they remembred not that they lay in their blood.* We are apt to think that time weares out the guilt of sins: but to God they are as fresh as if they had been committed yesterday; and therefore nothing weares them out but repentance. Great sins forgiven must not be forgotten.

§. 5.

5. *Case.* Of a stubborne spirit under outward affliction.

Fiftly, in case of a stubborn stiffe spirit, under outward afflictions; when we will not mend nor stoop

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to God. This may be part of the caſe mentioned *Eſay* 57. 16. Where God alleaging the reaſon why he contended with a poore ſoule of his, he gives an account of it, *ver.* 17. you ſhall ſee where the quarrell began, *For the iniquity of his covetouſneſſe I was wroth*; that is, for ſome inordinate affection, which we call *concupiſcence*, he mentioneth not a groſſe act of ſin committed, ſo much as ſome luſt harbored; for which God began to be angry, and to ſhew the effects of that his anger in *ſmiting him*, haply with ſome outward croſſe firſt; *I was wroth and ſmote him*; and when that did no good, God began to be more angry, and to *hide himſelfe: I hid my face:* and this he ſpeakes of inward affliction, which he alſo calleth, v. 16. *Contending with the ſoule*, and ſo far leaving it, as that the *ſpirit was ready to faile*; it came to inward affliction in the end: and he further intimates the cauſe of all this, *He went on frowardly in the way of his heart.* When lighter, and outward ſtrokes will not take us off, God leaves and deſerts our ſpirits, and wounds them. And the reaſon is, for in this caſe what courſe elſe ſhould God take, for either he muſt give him up to hardneſs of heart, and leave him to his ſtubbornneſs, and ſo hee ſhould have loſt his childe; but *that* God is reſolved hee will not doe; *I will heale him*, ſaith he, v. 18. When therefore the heart remaines ſtubborne under other ſtrokes, he hath no way left in his ordinary courſe and progreſſe, in the way of meanes, but to lay ſtrokes upon his ſpirit, and wound *that*. And this yoke is like to break and tame him, if any; For this he cannot beare: other outward afflictions mans naturall ſpirit, ſtoutneſſe, and ſtubbornneſſe may

beare; and hath born even in heathen men; they have endured any thing rather then bee put out of their way; *The ſpirit of man will ſuſtaine its infirmities*: but in this, *the ſpirit failes in them*, ver. 16. Other afflictions are but particular; but as taking ſome ſtarres of comfort out of the firmament, when others are ſtill left to ſhine to them: but when Gods countenance is hid, the Sun it ſelfe, the fountain of light is darkned, and ſo a generall darkneſſe befalls them: and therefore then the heart is driven to God, and broke off from all things elſe; and then God delights to reſtore and to comfort a man againe. *I will reſtore comfort to him*, ver. 18.

§. 6. 6. *Caſe.* For deſerting his truth when called to profeſſe it.

Sixthly, in caſe of deſerting his truth, and not profeſſing it, and appearing for it when he calls us to doe it. In this caſe he left many of the Martyrs; many of whom, eſpecially untill thoſe in Queene *Maries* dayes (when with the Goſpels increaſe, and the light of it, God gave more ſtrength alſo) and ſome then alſo did deſert the truth for a while, and then God in reſpect of comfort deſerted them; and then they recovering Gods favour againe, upon repentance and a new reſolution taken, to ſtick to the profeſſion of the truth, what ever came of it, *that their* deſertion made them the more bold and reſolute. And this was in part *Ionahs* caſe, who having a commiſſion ſealed him to goe to *Nineveh*, with a meſſage from God; he withdrew himſelfe, & went another way; and God in the midſt of his ſecurity caſts him into a whales belly; & when hee was there, God withdraws himſelf from him, as if he meant never to own him more; inſomuch that *Ionah* ſayes, Chap. 2. 4. *Then I ſaid, I am caſt out of thy*

thy preſence. And there is this equity in this dealidg of God thus with us: That as when we are *aſhamed of Chriſt*, the puniſhment fitted to it is, *That Chriſt will be aſhamed of us*: ſo when we will *not witneſſe for God*, there is no reaſon *His ſpirit ſhould witneſſe to us.* And ſo, when we ſeeme to evade perſecution for the Croſſe of Chriſt, then it is meet, God ſhould meet with us, and take us in hand himſelf, which is far worſe.

§.7. 7. *Caſe.* Of unthankfulneſſe for former comforts.

Seventhly, in caſe of unthankfulneſſe, and too common an eſteeme had of aſſurance, and light of Gods countenance, and of freedome from thoſe terrours and doubtings which others are in; which is a ſin Chriſtians are apt to run into: For as the light of the Sun, becauſe it is ordinary, is not regarded, none minde it or look at the Sun, but (as he ſaid) when it is in the eclipſe; So, a continuall ſun-ſhine of Gods favour enjoyed, occaſioneth but a common eſteem of it. And in this caſe God withdraws thoſe comforts, and aſſurance; becauſe they are the greateſt and ſweeteſt comforts of all other; and which to abuſe or not to value, of al other provokes moſt, therefore in this caſe God takes them away. For as *Hoſ.*2.9. in caſe of being unthankfull in outward mercies, God *tooke them away*, and reſtored them not again, till they eſteemed them better, and acknowledged whence they had them: So alſo in ſpirituall aſſurance, light and comfort, doth God in like maner deale.

CHAP.

Chap. XIII.

The third generall head; The Ends *for which God leaveth* his *children unto this darkneſſe. Firſt, ſuch as are drawne from God, and his faithfulneſſe, &c.*

NOw let us come to thoſe *ends* which God may have in this his dealing with one that feares and obeyes him, which are many and holy ones.

Firſt, to ſhew his power and faithfulneſſe, in upholding, raiſing up, and healing ſuch a ſpirit againe as hath beene long and deadly wounded with inward terrours; which is as great an evidence of his power as any other; and therefore ſaith *Heman*, Pſal. 88. 10. *Wilt thou ſhew wonders to the dead? ſhall thy faithfulneß be declared in deſtruction?* ver. 11. That is, in raiſing my ſoule up againe to joy, and comfort, which is as much as to raiſe up a dead man; nay more, as much as to raiſe up a ſoule already *in hell*; for the ſame terrours, ſayes hee, that deſtroy them, doe in like maner ſeiſe on me; in the 1. Eph. 19. it is ſaid, *That the exceeding greatneſſe of Gods power was ſeen in raiſing Chriſt from death to life:* and wherein lay principally the demonſtration of that power? not ſimply in raiſing his body up againe; that was no more then he did to others, but in *Acts* 2. 24. the power is ſaid to be ſhewn in this, that he having *looſed the paines of death wherewith it was impoſſible he ſhould be held, he was raiſed up again*, his ſoule was heavy unto death, with terrours: and thoſe paines in themſelves were *deadly*, though not to him, in that he being God as well as man, it was impoſſible for him to ſinke under them: now therefore

fore to raiſe up and glorifie *that* his ſoule that was *ſo* bruiſed, wounded, and pierced through and through, herein lay the wonder: and ſuch a wonder God ſhewed in recovering *Heman*. And to ſhew the greatneſſe of this worke, let us conſider a little the depth and deadlineſſe of this kinde of diſtreſſe; it is compared to the *bruiſing of a reede*, which when it is bruiſed, who can make it ſtand upright again? It is called *The wounding of the ſpirit*, Prov. 28. which no creature knowes how to come at to heale, none but God who is the father of ſpirits; who made them, and knowes how to mend them. It is not onely called, the *ſickneſſe* of the ſpirit, as *Eſa.* 33. 24. (where the want of the aſſurance of the *forgiveneſſe of ſinnes*, makes poore ſoules to ſay, *I am ſick*; which to heale, is made the prerogative *of the Sun of righteouſneſſe, ariſing with healing in his wings*. Mal. 4. 2.) but alſo it is called *death and deſtruction*: for ſo in that 88. *Pſalme*, *Heman* calls that diſtreſſe that he was in. And the reaſon is, Gods *favour is our life*, by which wee live and are upheld; which therefore being withdrawne, the ſoule is ready to faile and *faint* & to come to nothing, and ſinke into deſtruction. *Eſay* 57. 16. And againe, the paines of thoſe terrours are more violent, and more powerfull to hold us under, then are the pangs of death. The wounds of the guilt of ſin being as deadly, and as ſtrong as the luſts of the power of it, and it requires as great a power to diſſolve and ſcatter them. For all the ſtrength that the Law and Gods juſtice hath, ſin alſo hath to back it, *For the ſtrength of ſin is the Law*. 1. Cor. 15. 56.

§. 2.

2. End, to know the fellowſhip of Chriſts ſuffe-

Secondly, as to know the power of Chriſt his reſurrection,

surrection, *so the fellowship of his sufferings*: that thereby the soule may be made more *conformable to him*, as it is *Phil.* 3. 10. As there are the sufferings *for Christ*, so the sufferings *of Christ*: and God makes *his* partakers of both; *persecutions without*, and *terrours within*. With which Christs soul was filled, then, when as the text says, *He was heard in what he feared*: and *his soule was heavy to death*: and *My God, my God, why hast thou forsaken mee?* and so Esay 53. *It pleased God to bruise, & wound him.* Now then, to conforme us to his image, wee that are his brethren, and are the persons guilty, must suffer somewhat in spirit as well as he, and have a portion therein also. And therfore as Christ did suffer both inwardly and outwardly, so doe many of his members. *If you have suffered with him, ye shall also be glorified with him.* The Sons of *Zebedeus* would have been *glorified* in Christs kingdome, more then the rest of the Apostles: But sayes Christ, Matthew the 22, 23. *Are ye able to drinke of the cup whereof I shall drinke?* He meanes that *cup* delivered to him at his crucifying, *Let this cup passe*, the bitter cup of Gods anger: & are ye able *to be baptised with the baptisme I am baptised with?* namely, outward afflictions, and persecutions for the name of God; which are called *baptisme*, because they set Gods mark on us, that we are Gods, as baptisme doth seale to us that wee are his; and because then the *Church* ownes us, and takes notice of us as sincere, when we have beleeved and suffered, as at baptisme the Church receives us: and of this baptisme Christ speakes in the present tense, because that *he was already baptised* with outward persecutions: but the *cup*, which was *in-*

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ward affliction of his ſpirit; this he was to drink off at his agony, *which I ſhall drinke of*, in the furure; which cup caſt him into *that ſweate*, ere he came to the bottome. This though no creature was able to drink off to the bottome; yet taſte they might, and he tels them they ſhould, v. 23. *Ye ſhall drink of it, &c.* that is, taſte of inward affliction and deſertion, as well as of outward perſecution; terrours within and without; and all to make us comformable to him, and ſo come to know in part what he endured for us.

§. 3. 3. To ſhew the different eſtate of Gods children here, and hereafter.

Thirdly, to put the greater difference betweene the eſtate of Gods children here, and that hereafter in heaven: To which very purpoſe is that ſpeech of the Apoſtle, 2 *Cor.* 5. 7. That here *we walk by faith not by ſight*; he had ſaid before that the eſtate of beleevers in this life, is an eſtate of *abſence from the Lord*, wherein we want his preſence, and ſo enjoy not the ſight of him; and therefore are to exerciſe *faith* the more; which is peculiar to this eſtate, and a grace given of purpoſe for us to *walk by*, whileſt we live here. And though ſometimes here we have ſome *light*, and glimpſes of him and his preſence, yet we *walk not by ſight* alwayes, for *we walk by faith not by ſight*. Wee ſhall have enough of the ſight of God hereafter, when we *ſhall ſee him* as we *are ſeene face to face*; and be *evermore with the Lord*; *when in his light we ſhall ſee light*; and *be ſatiſfied with his image*. We may therefore be content to want it here ſometimes; you may well endure over-cloudings here, and ſometimes that all ſight ſhould be taken away; for in the world to come there will not bee one cloude to all eternity. *Your inheritance is light*

Col. 1 12, 13 *Light* is your portion, but now is the ſeed time; & *light is ſowen*, Pſa. 97. 11. *for the righteous*: you muſt be content to let it lie under ground; the longer it doth ſo, the greater crop and harveſt will come up in the end. You muſt endure the viciſſitude of day and night here, *ſorow over night, & joy in the morning*; for hereafter you ſhall have continuall day, and no night. This difference there is put betweene earth, and heaven, to make heaven ſweeter, and to exerciſe faith: the eſtate in heaven is as a ſtate of perfect and continuall health; which that we may prize, we are ever and anon *ſick* here, and qualmes come over our conſciences, feares our ſins are not forgiven; but when we come thither, *The inhabitants there ſhall be no more ſick, but their ſins ſhall be forgiven them.* Eſay 33. 24.

§. 4. 4. End, to ſhew the ſpring of all ſpirituall comforts, and our depedance for them.

The fourth end is, to let us ſee whence ſpirituall comforts and refreſhings come: That God alone keepes the keyes of that cupboard, and alone diſpenſeth them how and when he pleaſeth. That we may know (as it is *Eſa.* 45. 6, 7,) that it is the *Lord that formed the light, and creates darkneſſe, evill and peace*; and that as *affliction riſeth not out of the duſt*, as *Iob* ſpeakes, ſo nor comfort out of our hearts. Whereas if continually we enjoyed comfort, wee ſhould be apt ſo to think. God will let us ſee that our hearts are nothing but darkneſſe; and that to cauſe any ſpirituall comfort, is as much as to create light at firſt; therefore he ſayes, *I create the fruit of the lips peace*, Eſa. 57. and that *he* it is that doth *command light to ſhine into our hearts, who commanded light at firſt to ſhine out of darkneſſe*: 2 Cor. 4. 4. Which can no way more fully be manifeſted, then

by withdrawing that light ſometimes, and leaving us to darkneſſe. As why doth he ſometimes aſſiſt us in prayer, and fill the ſailes; and again at ſome times leaves our hearts empty? Is it not that wee may learne that leſſon, Rom. 8. 26? *That it is the Spirit that helpeth our infirmities:* and that we of our ſelves *know not what, nor how to aske.* Which leſſon, although he ſometimes ſtraightens us, yet we are difficult in learning, nor are eaſily brought to acknowledge our dependance on him for his aſſiſtance: in like maner, for the ſame end doth hee ſometimes hide, and then againe ſometimes reveale himſelfe; to ſhew that he is the immediate fountaine of comfort, *The God of all comforts,* 2 Cor. 1. 4. that ſo wee might know whom to thanke, whom to depend on, whom to goe to for comfort: it being as difficult a thing for us to goe out of our ſelves, and from the creatures, for comfort, to God alone, as to goe out of our ſelves to Chriſt alone for righteouſneſs. Hereby alſo wee ſee, that though wee have never ſo many outward comforts, that yet the comforts of our ſpirits doe depend on God alone: For if *He* in the midſt of them withdraw *himſelf*, they all prove but miſerable comforters.

CHAP. XIV.

A ſecond ſort of Ends, *for the* tryall *and diſcovery of* graces: *eſpecially of* Faith.

OTher ends God hath to make tryall of our graces, and a diſcovery of them. The ſame end that God had in leading his people through the *great wilderneſſe where no water was*, where *Scorpions ſtung*

them, Deut. 8. 16. which was *to prove them, &c.* The ſame ends hath God in ſuffering his people to go through this deſart, barrenneſſe, and darkneſſe, where no light is, and where terrours of the Law do ſting them, (for all thoſe his dealings then, were types of Gods dealing with his people now) even to *prove them*, and to make tryall of their hearts. For the ſame ends as he left *Hezekiah* to the power of ſin, in the point of ſanctification, namely, *To know what was in his heart*, doth he alſo leave others of *his* children to the guilt of ſin, in the point of juſtification, to diſcover alſo what is in their hearts. This is conceived to have been his end in deſerting *Iob*; to ſhew what ſtrong patience, unconquered faith was in him. There be many gratious diſpoſitions, which actually have not opportunity to diſcover themſelves, but in caſe of this kinde of deſertion: ſome of thoſe which are the higheſt acts of *grace*, and pureſt fruits of it, and which are the ſureſt evidences of the truth of *grace*, would never appeare but in caſe of ſuch deſertion. For inſtance, then it is knowne, whether a man love *God* for himſelfe, and for thoſe excellences of wiſdome, holineſſe, & goodneſſe that are in him, when yet he knowes not, whether hee himſelfe ſhall bee ever the better for them yea or no: Then alſo it is manifeſted to be pure; ſincere, and unfained obedience. Then it is ſeene his repentance is true, when *he repents not of it*, then, when he is out of hopes of any reward for it. Then it is ſeene his ſorow is *godly ſorow*, when, though the ſentence of condemnation is read to him in his owne apprehenſion and conſcience, and he verily thinks he is taking his leave of God for ever, and

and going to execution, yet he can down upon his knees, and aske him forgiveneſſe, and mourneth that ever he wronged him; is angry and diſpleaſed with himſelfe, that a God ſo good, ſo juſt, ſhould have ſo juſt cauſe to be angry, and diſpleaſed with him; and he finds that he could have ſome reſt and contentment that *God* is glorified upon one, who hath ſo much diſhonored him. Such diſpoſitions as theſe would never ſee the *light*, if it were not for this *darkneſſe*. But as *Natura vexata prodit ſeipſam*; Nature when concluſions are tryed upon it, and it is put out of its courſe, then it diſcovers it ſelfe, (even as anger diſcovers it ſelfe when a man is vexed) as if you would know the properties that are in herbes, you muſt try concluſions with them: So alſo here doth God with a mans graces; & thē they diſcover their moſt occult & hidden properties.

It were needleſſe to go over all particular graces: I will but more diſtinctly inſtance in that glorious grace of *Faith*. Which in this tryall deſerves more then all graces elſe; and though in all the varieties of conditions wee paſſe through, it ſtands us in ſtead, yet in deſertions it alone doth wonders: Standing like *Samſon*, encountring, and conquering alone, when there is none to helpe. Becauſe likewiſe, it is *that* grace which is called for in the text, *Let him truſt in the name of the Lord:* as being that grace which God principally tryes; to diſcover the truth, and magnifie the power thereof in ſuch deſertions.

Especially for the tryall of *Faith*.

Firſt, this is certaine, there is no grace God tries more then this grace of faith. Therefore 1 Pet. 1. 7 *Ye are in heavineſſe through manifold temptations, that the*

1. Of all graces God tries faith the moſt.

the tryall of your faith being much more precious then of gold which perisheth, being tryed in the fire, might be found to glory, praise, and honour: That is, both to the honour of God who is beleeved in, and also of faith it selfe, which is the most glorious grace a Christian hath; which God loves to try, to that end the glorie of it may appeare. In the fifth verse he having said, that *we are kept by the power of God to salvation*, If any now should aske, wherein is that power of keeping us most shewn? He answers, in and through faith; *Ye are kept by the power of God through faith:* and if you aske, when and wherein is the power of God through faith seene most? Hee instanceth *in manifold temptations, that the tryall of your faith, &c.*

Now then, as of all graces God would have faith tryed:

2. Of all trials this of darknes is the greatest, for 3. reasons.

So 2. of all temptations, none try it more then desertion of Gods countenance, this of darknesse and of terrours: other temptations strike but obliquely at faith, but these lay direct battery to our faith; for they strike at that which is the immediate aime and object of it; namely, [that *God* is a mans *God.*] These speake the direct contrary to what faith endeavours to apprehend, and that directly, and not by consequence only. Again other temptations are easily borne, and answered, whilest the assurance of Gods favour remaines unshaken; it answers them all, and shakes them off, as He the viper off his hand: but when that shall begin to be questioned (as in this case it is) who is able to stand? and what is able to strengthen a man then, but the power of faith? as *Solomon* sayes of the spirit of a man

1.

2.

man, that it will beare *all kinds of infirmities*, if it ſelfe he whole; but if it be *wounded, who can beare it?* So I ſay of aſſurance, if it be weakned, and battered, *the very foundations thereby are ſhaken*; a mans freehold toucht; the roote ſtruck; now in ſuch a caſe it is faiths peculiar office to ſtand a man in ſtead, when nothing elſe can: therefore he ſayes, *Let him truſt, &c.* becauſe it helps thus at this dead lift.

Againe, thirdly, in theſe conflicts of faith with deſertions, conſiſteth the height of our Chriſtian warfare. This is the higheſt pitcht battle, the greateſt, and (as it were) the laſt brunt, upon which all is either won or loſt; for in theſe a man encounters with *God* himſelfe, apprehended as an *enemy*. God called out *Iob* to try him by fighting a ſingle combate with Satan, & he became (as I may ſo ſay) too hard for Satan alone; and God joynes againſt him alſo: now then, to beare the brunt and ſhock of his wrath, and yet to ſtand upon a mans feete; this, to the utmoſt argueth the ſtrength of faith. Hoſ. 12.3 It is ſaid of *Iacob*, *That by ſtrength he had power with God*, it argued ſtrength indeed: and this is done by faith, by the power whereof (Gods power rather ſupporting it) a man relies on *God*, when al his dealings would argue hee had forſaken a man; that though *God* put on never ſo angry a countenance, lookes never ſo ſternly, yet faith is not daſht out of countenance, but can reade love in his angry lookes, and truſt God beyond what he ſees, it being the *evidence of things not ſeene*. Then, faith goes wholly out of it ſelfe, as ſeeing nothing in it ſelfe but barely a capacity of mercy, and *plenteous redemption*, which it knows to *be in God*. This faith is a miracle

3.

of miracles, for it is founded as the earth, upon meere nothing in it selfe, and yet beares the weight and stresse of sinnes, devill, yea of God himselfe. And this is the faith ye are converted by, in *beleeving* then *on him that justifies the ungodly*. Rom. 4.5. and *that* which we must live by, when all comforts faile: & this is that faith which must stand you in stead at death, when the King of feares comes and besiegeth you: and this is the faith *that is to honour, and glory at the appearing of Iesus Christ*.

Chap. XV.

Six Ends *more: For the* encreasing *of severall* graces, *and destroying* corruptions.

Sixthly, as it makes for the tryall and discovery of graces, so it is a meanes sanctified to encrease them, and to eate out corruptions.

1. To destroy corruption.

First, it is a meanes to *destroy the flesh*. The incestuous *Corinthian* was to be *delivered to Satan*, that is, to be terrified; *to destroy the flesh*. As corrasives eat out dead flesh, so these terrours the dead corruptions: and the reviving of the guilt of old sinnes, doth kill the seeds of those that remain in the heart. For if an outward affliction, which crosseth but the satisfaction of a lust, is a meanes sanctified by God, to kill a lust; then much more the inward terrour, which the conscience feeles, and which ariseth immediately from the guilt of a sin, must needs be a meanes much more.

2. To humble.

Secondly, it is a meanes to *humble*. So Deut. 8.16. the end of the biting of the Israelites by Scorpions (which

(which were the types of theſe ſtings and terrours) were, as to *prove*, ſo to *humble them*; and for this end was that buffeting by ſatan (we have ſo often mentioned 2 *Cor.* 12. 7.) to keep downe being exalted above meaſure: So alſo, *Humble your ſelves under the mighty hand of God*: and if any other affliction, his mighty hand layes hardeſt on, ſurely in theſe. 1 Pet. 5. 6.

Thirdly, it is a meanes to bring you in more aſſurance, and eſtabliſhment. 1 Pet. 5. 10. *The God of all grace after you have ſuffered a while, ſtabliſh and ſtrengthen you.* He knew they could not be ſetled, till they had ſuffered in this, or ſome other kinde. The tree rootes it ſelfe the more it is ſhaken. *Comforts abound the more that ſufferings doe abound.* That light is cleareſt and ſtrongeſt, that ariſeth out of darkneſſe, becauſe God *creates* it. Thoſe things which men doubt of moſt, God gives the greateſt evidence of in the end. 3. To encreaſe aſſurance in the event.

Fourthly, it traines you up to *feare God* more, and to *obey him*. Therefore in the text, theſe are added as the concomitant diſpoſitions of the ſoule in ſuch a caſe. For of all other, theſe of fearing God, and obeying him, doe moſt eminently, and ſenſibly appeare in that eſtate. Heb. 5. 8. *Chriſt* himſelfe *learnt obedience by what he ſuffered.* The yoke tames the wanton wildneſſe in beaſts, and makes them ſerviceable, breakes them: and ſo doe theſe the ſtubbornneſſe of a mans ſpirit. 4. The feare and obedience of God.

Fifthly, to ſet beleevers hearts aworke to pray more and more earneſtly: So the Apoſtles *buffetings*, 2 Cor. 12, made him *pray thriee*; that is, often: So Chriſt, *Luke* 22. 44. being in *an agony*, he *prayed more earneſtly*; and being in *feares* he did lift 5. To pray more and more earneſtly.

up *strong cryes*, Heb. 5. 7. So *Heman* by reason of his terrours, was a man much in prayers. Psal. 88. 1. *I have cryed day and night before thee.* Christians that enjoy not communion with God, yet if they think they have not lost him, they are secure and lazy in prayers; but if they apprehend once, that their *beloved is gone*, or that they are in danger to lose him, then they wil seeke him all the world over but they will finde him; *Cant.* 5. 6, 7, 8. and make hue and cry after him, as the Church did there.

6. To prize the light of Gods countenance.

Sixthly, it causeth them to prize the light of Gods countenance the more, when they again obtaine it: and so set a higher prize upon it, and to endeavour by close walking with *God*, as *children of light*, to keepe it. To prize it *more then corne and oyle.* Cant. 3. at the 2. ver. *Shee loseth him*; but at the 4. ver. *Shee finds him againe*, and then *Shee holds him*, and would not let him goe.

A CHILDE OF LIGHT WALKING in DARKNESSE.

ISAI: 50. 10.

10. *Who is among you that feareth the Lord, that obeyeth the voyce of his ſervant, that walketh in darkneſſe and hath no light?* ——

USE 1.

IF thoſe that feare God and obey him are expoſed to ſuch a condition as hath been deſcribed: Then, *Who is among you that feareth* [*not*] *the Lord, nor obeyes the voice of his ſervants?* You *that* live in knowen ſins, and in omiſſion of known duties, which *Gods ſervants* your Miniſters tell you, you ought to performe; *that* pray not with your families, who make not conſcience of your ſpeeches, nor dealings, &c. *Where ſhall you appear? if the righteous be thus ſcarcely ſaved*; if they, whom God hath loved with a love as great and unchangeable as himſelfe, yet ſuffer his terrors here; what ſhall you doe whom he hath ſet himſelfe to hate, and to ſhew the power of his wrath upon without repen-

To thoſe that *feare not God, nor obey him.* What darkneſſe for ſuch!

Luke 23.31. repentance? If theſe things be done to the *greene tree*, what ſhall be done *to the dry*? which is fitted
Nahum 1.10. for wrath, and the fire, even as *ſtubble fully dry*, as the Prophet ſpeaketh: If ſuch an eſtate of *darkneſſe* & horror befal them that are *children of light*, whoſe
Col. 1.12. *inheritance* is *light*; then what is reſerved for you that are *darkneſſe*, and *love darkneſſe more then light*? And if this befalls them *for not ſtirring up the grace*, which they already have; what to you that are utterly devoid of it? And not onely ſo, but deſpiſe and ſcoffe it. If this befalls them for *not humbling themſelves for old ſinnes*, though long ſince committed; what will befall you for going on to adde new to the old with greedineſſe? If to them for *neglecting the opportunities of drawing nigher to God*; what to you for neglecting the offer of grace, and trampling under foot the blood of Chriſt? All you that think there is no hell; or if there be, that it is not ſo darke as it is uſually painted, looke upon *Heman* ready to run *diſtracted through terrours*, and to give up the Ghoſt every moment, *Pſal.* 88. when yet his body was ſtrong, and outward eſtate whole: look upon *David* lying upon the wheel, and the Spirit of
Pſal. 51. God *breaking his bones*, when as otherwiſe, he being a King, had all outward things at will. Looke upon holy Job, *Chap. 6. Oh that my grief were weighed, it is heavier then the ſand; and my words are ſwallowed up*, (that is) I am not able to expreſſe and utter my griefe: *The arrowes of the Almighty are within me, the poyſon thereof drinketh up my ſpirit, the terrors of God doe ſet themſelves in battle array againſt me.* v. 4. Inſomuch, that at the 8. v. he wiſheth *God would cut him off*, & *Is my ſtrength the ſtrength of ſtones* (ſayes he)

he) or, *my fleſh braſs*, as he cõplains, that he ſhould be able to hold out againſt ſuch fierce encounters? (My brethen) Gods people finde paines beyond thoſe of the Stone, Gout, and Toothake; the falling of Gods wrath on the conſcience is more then the dropping a little ſcalding rheume on a tooth; and yet theſe, which *Iob* and *David* felt, are but a taſte of that cup, which you that obey not muſt drink off to the bottome; and it is eternity to the bottome, Pſa. 75. 8. *There is a cup in the hand of the Lord, & it is ful of mixture*: that is, all the bitter ingredients in the world are in it, the quinteſſence of evills are ſtrained into it; and here indeed *God poures out of the ſame*, as it followes there; that is, in this life ſome few ſprinklings of it fall from the top of the cup; which his owne doe taſte and drinke of: *but*, the bottome, the *dregs thereof, all the wicked of the earth ſhall drink*, and *wring them out*; that is, leave none behinde; but the Vialls of it, which will never be emptied ſhall be powred forth, even to the utmoſt drop. And if Gods people doe begin to taſte of it, as *Chriſt* himſelfe did, it *could not paſſe him*, & *Zebedees* ſons were to pledge him, as was obſerved, then as God ſayes by *Ieremiah*, *chap.* 25. 27, 28, 29. *If my people have drunk of it*, and begunne to you, and *I have brought evill upon the city that is called by my name*; *then certainely you ſhall drinke of it and be drunk, and ſpue, and fall: and never riſe againe.* If Gods people be thus ſhut up in darkneſſe, what darkneſſe is reſerved for you? even as *Iude* ſayes, ver. 13. *Blacknes of darkneſs: Darkneſs where is weeping and wailing and gnaſhing of teeth*, *Mat.* 22. 13. *Blacknes of darkneſs*, becauſe there is not a cranny of light, nor one beam of com-

fort

fort that ſhines in to all et ernity. And this is not for a moment, or a few yeares, but *for ever*. You *that live many daies* in pleaſure here, *and rejoyce in them all*; *Remember the dayes of darkneſſe, for they are many* ſayes *Solomon*, *Eccleſ.* 11. 8. *many* indeed; *dayes?* an eternall night that ſhall *know no end, which no day ſhall follow*.

To thoſe that are *tranſlated from darkneſſe* into *light*, and yet never thus walkt in darkneſſe.

Use 2.

WHo is among you *that feares the Lord*, and is *tranſlated out of* the ſtate of *darkneſs*, & yet never was in this darknes of deſertion, which I have deſcribed unto you? you *that* have been free from thoſe terrors of conſcience, which are beyond all the miſeries the world hath, (for as the *joy* of the holy Ghoſt *is unſpeakable and glorious*, ſo theſe terrors are unutterable, and unſupportably grievous) which yet ſoules that feare God, and have obeyed him more then you, have been made the anvills of: You that have been dandled, and cockered, and fed with ſweet meates, had into the wine cellar, and have had all the Trinity to *ſup with you*; when others have eaten *gall and wormwood*, as it is *Lam.* 3. 19. And likewiſe you, who though you enjoy not much raviſhing joy, and *peace* which *paſſeth underſtanding*, yet *being juſtified by faith, you have* (a ſolid) *peace with God*; and ſo walke in freedome of ſpirit, in the uſe of Gods ordinances, and the performance of holy duties: Let me out of this doctrin give al ſuch this great inſtruction. To take notice that ſuch kinde of troubles there are that doe befall Gods people, beyond what they have experience of; many there are that think not ſo; *Iobs* friends did not, and therefore cenſured him.

Iohn 14. 23. Rev. 3. 20

Rom. 5. 1.

To take notice ſuch a condition there is,

which is uſefull

him. And this is a neceſſary inſtruction.

1. For this very knowledge of it doth prepare men for ſuch a condition, if it ſhould befall them; and therefore aforehand to prepare them he wrote to, for afflictions, the Apoſtle bids them *not think it ſtrange concerning the fiery tryall*, 1 *Pet.*4.12. For if they be ſtrange to any, then if they befall them at any time, they are the more grievous. As if ſome ſtrange diſeaſe befall a man which he had never heard of afore, no Phyſitian hath skill in, it amazeth a man, and makes him deſperate: but if he hath heard that ſuch and ſuch have had it, as well as himſelf, and have been recovered; this ſomething helps to aſſwage the bitterneſſe of it to him. *Iobs* triall was a ſtrange triall to his friends, and therefore you ſee how unskilfully they goe about to heale it, and ſo left the ſoare worſe then they found it. So that to prepare you for it, it is good to take notice that ſuch a condition there is. In like maner alſo in 1 *Cor.*13.10. for the ſame end the Apoſtle ſayes of other kinde of tryalls, that *nothing had befallen them but what is common to man*, there is a great reliefe in that, that it is common, and others have been in the like. 1. To prepare them againſt it if it ſhould afterwards befall them.

Secondly alſo, take notice of it, that you may be kept more in dependance upon God, and that you may fear him more, whileſt you live in this world: men that know not any afflictions in this life beyond what they ſee with their eyes, and feel in the outward man; nothing beyond loſſe of friends and credit, theſe doe often fear God leſſe, (though truly) and when they come to part with any of theſe for God, are leſſe willing; as when they muſt en- 2. To be kept more in dependance upon God.

dure a croſſe rather then ſin, are apter to *chooſe affliction rather then ſin*, as *Iob* ſayes: but when they ſhal hear and know that *Gods wrath* is beyond *Pharaohs wrath* as *Moſes* knew it, who yet in the vaſt apprehēſion of the greatnes of it, cries out, Pſa. 90. *Who hath known the power of thy wrath?* then they will obey God and fear him more then they would all the Kings of the earth, as *Moſes* did, *not fearing the wrath of Pharaoh*, Heb. 11. 27. when men enjoy a confluence of all carnal worldly comforts, and think their mountain ſtrong, well built with wife, children about them, and riches, health, and honors, they think they are then more out of Gods danger then other men, and are apt to ſay, *Soule thou haſt goods for many years:* but know that God without taking either thy goods away, or thy *ſoul away*, can in this life put thy ſpirit into ſuch a condition of darkneſs, as thou wouldſt give all the world to have a moments eaſe; when al other comforts ſhall be to thee, but as the *white of an egge*, as *Iob* ſays. As he hath *joyes the world gives not*, ſo he hath *afflictions the world inflicts not*. Therefore fear him more then the loſſe of all; obey him rather then to keep all: for God can meet with thee in the midſt of all: ſo he met with *David* though a King, and then all his wives and kingdome could not comfort him, till *God* would *heal the bones that he had broken*.

3. To learn not to cenſure others,

Thirdly, take notice there are ſuch troubles, and learn not to cenſure others when they are in this condition; thou walkeſt in the light, and thou ſeeſt another in the dungeon, he may be dearer to God then thou. It was *Iobs* friends fault, who having not had experience of ſuch a condition in themſelves,

ſelves, concluded he was an hypocrite; if you thus judg, then (as *Aſaph* ſays) *You condemn the generation of the juſt.* And herein Satan alſo is gratified, the ſtrict ways of grace ſcandalized: If God uſe his children thus, *Curſe God and die*, ſaies *Iobs* wife, and ſo the *fooliſh* men and *women* of the world. Pſal. 73.13,14.

Fourthly, *paſſe your ſojourning here in feare*, and *ſerve him with fear*, 1 Pet. 1.17. *For* even *our God is a conſuming fire*, Heb. 12.ult. Keep the heart in awe with the knowledge of ſuch an eſtate; this kept *Iob* in awe, and made him ſo ſtrict a man al his days: read the thirty firſt Chapter throughout, and you ſhall ſee what a righteous man he was, and then ſee the reaſon of all, *ver.* 23. *Deſtruction from the Lord was a terrour to me*; and to the ſame purpoſe alſo Chap. 4. ult. he ſays, that *he had always feared that which now had befallen him*, whereof the diſtreſſe of his Spirit was the greateſt evill, this he feared might befall him when he had moſt aſſurance. 4. To fear God the more.

Laſtly, be thankfull that God ſpares thee, haply thy body is weak, and he *knows* thou art *but fleſh*; and ſo *ſtirs not up all his wrath*; if he ſhould fall on thee as on others, it would deſtroy thee. But conſider that thou hadſt a ſtone in thy heart as well as any other: hath God cured it by gentle draughts, and ſo diſſolved it, and caried it away; when as he hath cut others, and bound them, and put them to much pain in taking of it out? Oh *be thankfull.* You that are healthfull and have ſtrong bodies, are you not thankfull when you ſee others ſick, and lie bedrid, roaring of the Stone, Toothach, Gout, whereof you are free? and ought you not to be much more for the healthfulneſſe of your ſpirits (cheerfulneſſe being 5. Be thankfull God hath ſpared thee.

ing the *marrow* of them) when others are ſick, (as the expreſſion is *Eſay 33. ult.*) for want of aſſurance that their *ſins are forgiven*, others roare all day as on a rack, & *are deſtracted*, almoſt out of their wits, and even themſelves are a burden to themſelves. Oh be thankfull that it is not ſo with you!

USE 3.

To thoſe that have been in darkneſſe, and are now recovered out of it.

WHo is *among you that feareth the Lord, & hath been in darkneſſe*, but now is out of that eclipſe, and walks in the light again, you who have been in the dungeon, and have been ſet free again; who have had the wounds of your ſpirit healed, your ſoules raiſed from the nethermoſt hell, when they *drew nigh to the grave, and have found a ranſome*, learn your duty alſo.

Job 33.

1. To be thankfull to God & Chriſt.

Firſt, to be *thankfull to God* and *Ieſus Chriſt*, & to love the more; for you know and have taſted what he did for you; you know how bitter a few ſips of the cup was, which he drank off, and took down, and therefore muſt needs love him more. You alſo have more experience of *Gods power* & *faithfulneſs*, & what a miracle God hath wrought in raiſing you up again, *He hath ſhewen you wonders among the dead*, as *Heman* ſpeaks: Be thankfull. Thus *David* in *Pſ. 116. ver. 3, 4.* compared with the firſt ver. *I love the Lord*, and why? *The ſorrowes of death compaſſed me, the paines of hell got hold upon me. I found trouble and ſorrow, I was brought low and he helped me.*

2. To pitty others in that condition.

Heb. 2. ult.

Secondly, learn *to pitty others* in that condition. Who can doe it better then you, that have experience of the like? If you heare of any ſoule in diſtreſſe, it is expected of you to pray for him more then of another. Chriſt learnt to pitty us in all our infirmi-

infirmities the more, by bearing our infirmities himſelfe: to that end God raiſed you up, that you might be able to comfort others with *the comfort you have received*; and might pray for them. Therefore *Iſay* 57. 17. when any poor ſoul is ſmitten, God, as is there ſaid, is moved to *reſtore* him again, for his *mourners* ſakes as well as his own. 2 Cor. 1. 4.

Thirdly, *declare what God hath done for you*: you have been in hell: give warning to others from comming there; *We knowing the terrour of the Lord, perſwade men.* If the rich man had come from hell, what ſtories would he have told to have ſcared all his brethren? tell you the like: You have ſeen the *wonders of God in the Deeps*, now you are aſhore, tell men of the rocks, and ſhelves, and ſtorms they are like to meet with in ſuch and ſuch courſes: of uncleaneſſe, worldlineſſe, &c. *David* ſayes, when he would have once his bones that were broken healed again; that *then he would teach ſinners Gods ways.* 3. Declare what God hath done for you. And give warning unto others. Pſal. 51.

Fourthly, take heed of what may prove the fuell of ſuch a condition. The devill may come and caſt you into your old fits if he find the ſame materials to work upon, ſuch as groſſe ſins, acts of uncleaneſs, lying, unjuſt dealing, &c. You know what brought *David* to his broken bones; and likewiſe take heed of performing duties formally, coldly, and in hypocriſie, and of reſting in them; which are but as a hollow *tooth*, as *Salomon* ſpeaks, that is *broken*, better out of the head then in; theſe may cauſe the toothach again. Take heed of ſinning againſt light; if the devill found no ſuch things in you, he ſhould not trouble you: So alſo, get ſmall ſtragling doubts anſwered, let them not lie neglected, they may 4 Take heed of ſuch ſins as may bring you into ſuch a condition again. Prov. 25. 19.

come in together one day & make an army; though ſeverall, and apart, as they now riſe in your conſciences ſcattered, you can deſpiſe and neglect them.

Use 4.

The fourth and maine uſe, to ſuch as fear God *and* walk in darkneſſe.

Then 4. *Who is among you walking in darkneſs* that yet *fears* to offend *God* as much as *Hell*, and endeavoureth and deſires to *obey* him in all things, as much as to goe to heaven? Such when they finde God withdraw, and their hearts left comfortleſſe, their ſpirits dead and hard, do call Gods love and their own eſtates into queſtion: Eſpecially if they were in the Sunſhine afore, but now *ſit in the valley of the ſhadow of death*: If dandled in Gods lap afore and kiſt, now to be laſht with terrors, and his ſharpeſt rods, and on the tendreſt place, the conſcience; to have their *ſongs in the night*, turned into *writing bitter things againſt them*, how bitter is it to them! Once they ſay they could never come to the throne of grace but their hearts were welcomed, their heads ſtrokt, and they went ſeldome away without a *white ſtone*, an *earneſt penny* put into their hands: But now *God is a terror to them*, and when they ariſe from prayer or the like duty, their hearts condemn them more then when they began. Once they never lookt to heaven but they had a ſmile; now they may cry day and night & not get a good look from him: once (ſay they) they never hoiſt up ſaile to any duty, but they had a faire and good wind; God went

went along with them: but now they have both winde and tide, God and the deadneſs of their own hearts againſt them. In a word, God is gone, light is gone: God *anſwers* them neither *by viſion, nor by Prophets*; neither in praying nor in hearing; & therefore hath forſaken them, caſt them off, *Yea, will never be mercifull*; Oh woe to us (ſay they) we are undone.

You erre (poor ſouls) not *knowing the Scriptures*, and the maner *of your God*, and of his dealings with his people: to think that his mind is changed, when his countenance is; and ſo to run away from him; as *Iacob* did from *Laban:* to think he hath caſt you off, when he is *but returned to his place*, that you *may ſeek him more earneſtly*. Like children, when their mother is gone aſide a little, you fall a crying, as if you were undone. So it is that you are always in the extreams; if he ſhines on you, then *your mountain ſhall never be removed*; if he hides his face, then *he will never be mercifull*. This as it is a fond and a childiſh fault, ſo it is beaſtly, and brutiſh alſo, thus to judge. I tearm it ſo, becauſe you are led therein by ſenſe; and like beaſts, beleeve nothing but what you feel and ſee; and meaſure Gods love by his looks and outward cariage; which when *Aſaph* did in other afflictions, as you in this; he cries out *hee was ignorant*, and *as a beaſt*, Pſal. 73. 22. What will you truſt God no further then you ſee him? It will ſhame you one day, to think what a great deal of trouble your childiſhneſs put the Spirit of God unto. As what trouble is it to a wiſe man, to have a fond and fooliſh wife who if he be but abroad, and about neceſſary buſineſſe, haply for her maintenance; Hoſea 5.

nance; yet then ſhe complains he regards her not, but leaves her; if he chides her for any fault, then ſhee ſayes he hates her; and is ſo much diſtempered by it, as a whole dayes kindneſſe cannot quiet her again: Thus deal you with God, and though he hath given you never ſo many faire, and clear evidences of his love, and theſe never ſo often reiterated and renewed; yet ſtill you are jealous, never quiet, always doubting, queſtioning all upon the leaſt frown: that either God muſt undoe you, by letting you go on in your ſinfull diſpoſitions, without ever rebuking of you, or elſe loſe the acknowledgement of all his love formerly ſhewn, & have it called in queſtion by your peeviſh, jealous miſconſtructions, upon every ſmall expreſſion of his anger towards you. Some of you that are leſſe troubled & thus *wanton againſt Chriſt*, I would chide out of it.

Two ſorts of ſuch; ſome more lightly troubled, ſome more deeply.

But you *that* are more deeply and laſtingly diſtreſſed, I pity you, I blame you not for being troubled; for when he *hides his face, the creatures all are troubled*, Pſa. 104 29. *God* would have you lay it to heart when he is angry, *Iſa.* 57. 17. God there took it ill, that when *he ſmote him, he went on ſtubbornly*: if you ſhould not thus lay it to heart, it were a ſigne you had no grace, that you made not him your portion, if you could bear his abſence and not mourn. Carnall men having other comforts, can bear the want and abſence of him well enough, but not you, that have made him your portion, and your exceeding great reward. But yet though you are to lay it to heart, ſo as to mourn under it; yet not to be diſcouraged, to call all into queſtion. For though you change, yet not God, nor his love; for *his love is himſelf*,

Mal. 3. 6. James 1. 17.

himſelfe, 1 *Ioh.* 4. 8, 9, 10. We may change in our apprehenſions, and opinions, and Gods outward cariages and diſpenſations may be changed towards us, but not his rooted love: We are not the ſame to day, that yeſterday we were: but *Chriſt is the ſame to day, yeſterday, and for ever:* To ſay that he hath caſt you off becauſe he hath hid his face, is a fallacy fetcht out of the devils Topicks, and injurious to him: For *Iſa.* 54. 8. *In a little wrath have I hid my face, for a moment; but with everlaſting kindneſſe will I remember thee.* Firſt, I have but *hid my face*, not caſt thee out of mind; and 2 though *in anger, yet but a little anger:* and 3 not long neither, but *for a moment*: And all that while 4 I am not unmindefull of thee, *I remember thee, &c.* 5 And this with *kindneſſe from everlaſting to everlaſting.* When the Sunne is eclipſed, (which eclipſe is rather of the earth then of the Sunne, which ſhines as it did) fooliſh people thinke it will never recover light, but wiſe men know it will. Heb. 13.

Obiect. But you will ſay, if this deſertion were but for a moment, it were ſomething: but mine hath been for many yeares.

Anſw. How many yeares? This life is but a moment; and God hath eternity of time to ſhew his love in; time enough to make amends for a few frownes; *Everlaſting kindneſſes.* Remember the Text ſayes, *One that feares God may* [*walk*] *in darkneſſe*: not for a ſtep or two, but many wearifome turnes in it. *Heman* was afflicted *from his youth: David* ſo long, that *Pſal.* 77. he thought God had *forgotten mercy*; *And doth his promiſe faile for ever?* Remember what is ſaid in another caſe, *Luke* 18. 8. that though *Hee*

beares long, yet he comes speedily; (that is) though long in our eyes, yet speedily in his own; who hath all time afore him, & knows how much time is behind to be spent in embraces with you.

Object. Yea but you will say, it is not onely *hiding his face*; but *I suffer terrors*; he is wroth; he is turned enemy; he fights against me, and therefore I am a vessell of wrath fitted to destruction.

Answ. So it was with *Iob, Chap.* 13.24. *Wherefore hidest thou thy face, and holdest me for thine enemy?* So Esa. 63. 10. Psal. 88. 16. All these are but the effects of a temporall wrath. There is a wide difference betweene a *childe under wrath*, and a *childe of wrath*. Thou maist be a childe under wrath, when not a childe of wrath: God as he may afflict you in your estates and bodies, so your spirits, as a Father, for *Heb.* 12.9. *He is the Father of spirits.*

Ten Directions *for those who are more deeply troubled: and* meanes *to be used how to recover light and comfort.*

FOr their sakes who are thus more deeply troubled, I wil prescribe som directiõs how they are to behave themselves in such a condition, so as to come more cõfortably & the more speedily out of it. For it is in these long and great sicknesses of the soule, as in those of the body; men are kept the longer in them, and under them, for want of right directious and prescriptions, as we see in long agues and fevers, and the like diseases.

Direction 1.

To take heed of raſh, impatient, and unbeleeving ſpeeches & wiſhes.

FIrſt, take heed of raſh, deſperate, impatient, and unbeleeving ſpeeches and wiſhes: ſuch you will be forced to recall againe with ſorow. As *David*, when he was in feares, uttered a deſperate ſpeech, namely, that *Samuels* prophecy concerning him, and meſſage to him from *God*, that *he* ſhould be *King*, would prove falſe; and he ſayes not onely, that *one day he ſhould periſh by the hand of Saul*, 1 Sam. 27. 1. (The ground of which ſpeech was, that he finding himſelfe every day in ſome danger or other of his life; and ſo, though God had preſerved him again & again, yet he thought that ſom of thoſe many arrows which were ſhot againſt him ſo continually, & which ſtil ſo narrowly miſt him, might at one time or other hit and ſpeed him, it were a wonder elſe:) but he ſayes further, *I ſaid in my haſt*, Pſal. 116. 11. *that all men are lyars*, the Prophet *Samuel* and all; that it was but a promiſe of a vaine man; but hee ſoon recalls himſelf and addes, *I ſaid this in my haſt*. So likewiſe Pſ. 31. 22. *I ſaid in my haſt, I am cut off*; they were raſh ſpeeches (as he confeſſes) ſpoken in haſt. Even ſo doth many a poore ſoul breake forth and ſay, after they have had ſtrong hopes at firſt converſion, that a kingdome is theirs, that heaven is theirs, and that it is reſerved for them, and they *kept for it* alſo *through the power of God*: Yet the devill being let looſe to perſecute them as *Saul* did him, and God hiding his face, and the arrowes of the Almighty flying thick about their eares, the ſorowes of hell encompaſſing them, and well-nigh every moment cutting them off; they (although

upheld again and again, yet) are apt to say, that one day or other, they shall in all likelihood be cut off by Gods hand, swallowed up of Satan and everlastingly destroyed. And when they are told of the hopes they had at their first conversion, & the promises that are made to them, they are apt to say, that their graces by which they should now claime those promises are all a lie, false & counterfeit, and but in hypocrisie, this they say in their haste, too often. So at another time, when *David* was in doubt about that other promise of an eternall Kingdome, made to him in *Psal.* 77. he sayes, *God will never bee mercifull*; what a desperate weak speech was this? that what a man sees not at present, he should conclude would never be: but he acknowledgeth his errour in it. *It was my infirmity*, verse 10. thus to speake. So the Church, *Lam.* 3. 17, 18, 19, *I said, my hope is perished from the Lord*: what a desperate speech was this? but she eates her words againe with grief, *v.* 21. *This I recall to mind, therfore have I hope. Iob*, though for a while, at the beginning of the storm he was somewhat calm & quiet in his spirit, and it was his commendation, and therefore in the 1. Chap. ver. 22. it is said, that *in all this*, that is, so long and thitherto, *he had not charged God foolishly*; but this held but to the first and second Chap. for when he begun to be wet to the skin once, and the drops of Gods wrath began to soak into his soule, then he falls a roaring, Chap. 3. and *Curseth the day of his birth*, and Chap. 6. ver. 8, 9. wisheth *God would cut him off*, and Cha. 7. 15. sayes *his soule did choose strangling*, rather then life. For which speeches God in the end steps out (as it were) from behinde

behinde the hangings, over-hearing him, taking him up for them: Chap. 38. 2. *Who is this* ſayes he *that talkes thus*; How now?

But (good ſoules) you that are in trouble; oh take heed of ſuch impatient wiſhes or ſpeeches; as theſe or the like, that all which you have had is but in hypocriſie; and oh that God would cut me off! that I were in hell and knew the worſt! take heed I ſay: When a man is ſick, and raves, whereas otherwiſe the phyſitian and thoſe that ſtand about him would in pitty uſe him gently, they are forced to hold and binde him; *Impatiens ægrotus crudelem medicum facit*, an impatient patient makes a Phyſitian more cruell, then otherwiſe he would be: So would God deale more gently with thee, but for ſuch impatiencies. And know that this is taking Gods name in vaine in a high degree. You muſt know that the graces of God written in your hearts are a part of Gods name, as whereby his love is manifeſted to you; now for you to call the truth of theſe in queſtion, and ſay they are counterfeit; is as if you ſhould ſay of the Kings hand and ſeale, when it comes down to you, that it were counterfeit, and deny it; which is *crimen læſæ Majeſtatis*: So if a ſpeciall freind, or your father had given you ſome old precious pieces of gold or jewels, &c. as tokens of their love and remembrances of them, for you to ſay in a diſtempered fit of jealouſie, all theſe are but Counters and but Alchimy, you ſhould exceedingly wrong and abuſe their love. Thus is it if you deny Gods hand-writing in your owne hearts, when he hath written therin by his Spirit, joy, feare, love, zeale, &c. and ſhould ſay, It is not like his hand:

So if you deny the ſeale of the Spirit, after he hath *ſealed you up unto the day of redemption*; and ſay that all the earneſt penies of heaven, are but counters, and alchimy, and nothing worth; in ſo doing, you *take his name*, his love, his mercy, and all *in vaine*; yea you lie *againſt the holy Ghoſt*, as the Apoſtle ſaid in another caſe. Thus though God give you full leave to try and examine all his graces in you, and dealings with you; yet not deſperately at the firſt bluſh and view, upon the leaſt miſtake or flaw, to ſay they are no graces; and that hee will never bee mercifull. You abuſe him when you doe ſo: Take heed of it.

Direction 2.

To make a diligent ſearch, and examination.

SEcondly, let the troubled ſoule *make diligent ſearch*. Let an inquiſition be ſet up in thy heart. So Pſal. 77. ver. 6. *David* in caſe of deſertion is ſaid to doe: *I communed with mine owne heart, and made diligent ſearch.*

2. Things to be ſearcht into.

Now in this ſearch make inquiry into 2. things.

Firſt, what might be the true *cauſe* which provokes God thus to leave thee, and hide himſelfe from thee.

Secondly, what, in thine own heart is the main doubt, and objection, reaſoning and apprehenſion, which cauſeth thee to feare, and thus to call all into queſtion?

Theſe are two diſtinct things. For though God hath juſt cauſe and reaſon to leave us to this trouble; yet often the thing that troubles and diſquiets us, is a meere miſtake, a miſapprehenſion: even as a father ſees good reaſon often to ſcare the childe; but yet the thing hee ſuffers him to bee affrighted with,

with, is but a meere bugbeare. It is neceſſary to enquire into both.

1. what is the true cauſe which provoketh God to leave thee to this diſtreſſe.

Firſt, examine what might be the true cauſe that provokes God thus to leave thee. So *Lam.* 3. 40. *Let us ſearch and try our waies*, it was ſpoken by the Church in deſertion, as appeares by the former part of the Chap. And to help your ſelves in this, go over al the *Caſes* which have been propounded: haſt thou not beene carnally confident in falſe ſignes? or reſted too much on true, to the neglect of Chriſt, and Gods free grace? Didſt thou not afore neglect to ſtir up thy own graces? &c. goe over all thoſe caſes mentioned: ſomething or other will be found to be the cauſe. This is neceſſary, for till the cauſe bee known, the heart ſubmits not; neither will it ſanctifie Gods name, nor will the trouble ceaſe, till that which provokes God to lay it on, be confeſſed and forſaken. And if it be a particular ſin that God aimes at, then uſually, God uſeth the horrour for, and the guilt of that very ſin to afflict thee with; and then that ſin it ſelfe is made the cauſe of thy trouble in thy own apprehenſion. So as then it is eaſily found out; thou wilt finde thy ſin to be the thorne in thy foot, the ſtone in thy ſhoo, that did grate, gall, and vexe thee. *David* eaſily knew in *Pſal.* 51. what it was for which God broke his bones: for his very ſin was it was the iron Mace, the inſtrumental cauſe it ſelfe of Gods executing it upon him; the horror of that murther God uſed as the hammer to breake him withall, and as the rod to whip him with, ver. 3. *My ſin* (ſayes hee) *is ever before me*; it was ever in his eye. Indeed, in outward afflictions it is more difficult to finde out the cauſe why God afflicts

afflicts a man; (unleſſe ſometimes you may through Gods wiſe-diſpoſing hand find and reade the ſin in the puniſhment, they ſo reſemble one another, ſo as a man may ſay, this croſſe lay in the wombe of ſuch a ſin, they are ſo like: *in quo peccamus, in eadem plectimur*) but in thoſe inward diſtreſſes of conſcience, that ſin which is the true cauſe, and that moveth God to afflict, God often uſeth even the guilt of that very ſin to terrifie thee; to caſt a man into the diſtreſſe and to keep him in it, it is both the procatarcticall cauſe, and executioner alſo.

But in caſe thou canſt not finde out the cauſe, as *Iob* (it ſeemes) did not; and *Elihu* did ſuppoſe hee might not; therfore gives him this counſell (which doe thou alſo follow, till God ſhew thee the cauſe) Job 34. 31, 32. *to ſay unto God* (as he adviſeth there) *That which I ſee not, teach thou me, and I will not offend any more*; and if thou findeſt it, ſay alſo, as ver. 31. *I have borne chaſtiſement* for ſuch a ſin, *I will never offend any more*: Till then God will not let thee downe.

2. What is the maine reaſoning in thy heart, that cauſeth this queſtion of thy eſtate

The ſecond thing to be ſearched into is; What is the chiefe & maine reaſoning in thy heart, which makes thee call all into queſtion, whether God be thy God. What is the reaſon why thou thinkeſt ſo, what makes thee conclude ſo?

For this you muſt conſider, that although God for ſome ſinne committed doth hide himſelfe from thee, terrifies, and laſheth thy conſcience, yet that which cauſeth in thee, and worketh in thee this apprehenſion [that God hath caſt thee off,] is uſually ſome falſe reaſoning or miſapprehenſion, ſome meere miſtake, ſome *deviſe* and ſophiſtry of Satan.

When

When the *Corinthian* was excommunicated for his
n, Satan had leave to terrifie his conſcience for it,
ut Satan went further, he would have *ſwallowed*
m up of ſorow, by perſwading him that ſuch a ſin
as unpardonable, and that God would never own
m againe: now the reaſoning Satan uſed to bring
is upon him was a falſe one, ſome trick and *de-*
iſe, 2 *Cor.* 2. 7. compared with the 11. ver. where-
f if a man be ignorant, he may goe mourning a
ng while, as a caſt-away. Therfore take thy ſoul
ſide, and ſeriouſly aske it, and examine it *Why it is*
hus troubled? What reaſon, what ground thou haſt
o thinke that God is not thy God? and then exa-
ine it whether it be a true ground yea, or no? as
he Apoſtle bids us, *Give a reaſon of our faith*: ſo 1 Per. 3. 15.
ske thou of thy ſoule, *the reaſon of its doubting*.

Thus *David Pſ.* 42. *ver.* 5. *Why art thou caſt downe*
h my ſoule? and becauſe doubts ariſe againe and a-
raine, therefore he asketh the reaſon againe, v. 11.
Why art thou caſt down? *David* knew the way to diſ-
ſolve them, was to ſearch into and examine the rea-
ſon of them: for ſtill when he had throughly exa-
mined them, he found them needleſſe, and cauſleſſe,
o put him into ſuch deſperate feares. The childe
f God is often caſt into priſon, into feares and
ondage, and after he hath layen long in them, and
egins to reade over the Writ, and Mittimus, hee
indes it to bee *falſe impriſonment*, a meere trick of
atan his Jaylour. For as carnall men, when they
inke their eſtate good, and that they are in the fa-
ur of God, it is ſome deluſion, ſome falſe reaſo-
g that is ſtill the ground of ſuch their opinion;
becauſe they proſper in the world, therefore God

loves them, becauſe they performe ſome duties, have ſome good motions, which grounds they cannot endure to have examined: So contrarily, one that feares God, the ground of his apprehenſion that he is out of the favour of God, is likewiſe ſome falſe reaſoning, which when examined appeares to be ſuch, and when it appeares, the ſoule is freed out of its feares and doubts. *Heman* thought, and ſaid that God had *caſt him off*; and what was the reaſon perſwaded him to thinke ſo, ver. 14. *becauſe God had hidden his face:* It doth not follow, *Heman*; a Father may hide his face from his ſon, and yet not caſt him off. So *David* alſo reaſoneth, Pſa. 77. v. 2, 3. *I have ſought God*, prayed, and uſed the means, and *yet I am troubled*, and yet God reveales not himſelfe: and what doth he conclude from this? v. 7. *Will the Lord caſt off for ever?* He thought, [if God had loved me, he would preſently have heard me;] he thought his ſoule would not have been worſe after praying: This was a falſe reaſoning, for Pſal. 70. 4. ſometimes *God ſhuts out his peoples prayers.* A father may ſometimes ſeeme ſo angry, that he may throw away his childes petition, and yet reſolve to be his father ſtill. It were infinite to reckon up all the falſe reaſonings, that ſoules in deſtreſſe have: ſomtimes from a place of Scripture miſunderſtood, and miſapplyed; ſome who being annoyed with blaſphemous thoughts againſt God and Chriſt, and his Spirit, though they be their greateſt affliction, yet have thought they have ſinned againſt the *holy Ghoſt*, upon the miſapplying that place Mat. 12. 31. *That blaſphemy againſt the holy Ghoſt ſhall never be forgiven*; whereas that place is meant only

Pſal. 88. 14.

but

but of ſome one kinde of blaſphemy, which indeed is wilfull blaſpheming of God and the work of his Spirit, out of revenge, *Heb.* 10.29. So ſome becauſe they have ſinned after enlightning and taſting, and fallen into ſome groſſe ſin, thinke they ſhall never be renewed; by reaſon of that place, *Heb.* 6.4. whereas he ſpeakes of a wilfull and revengefull falling away, with ſuch a revenge as they would, if they could, *crucifie Chriſt againe*, ver. 6. For otherwiſe *David* had not been renewed, for he ſinned preſumptuouſly, and *deſpiſed the commandement*. So ſome if they heare but of ſome fearefull example, and of Gods ſevere dealing with others, how he caſt them off upon ſuch a ſin, as he did *Saul*, they think & conclude that upon the cõmiſſion of the like, that God hath caſt them off alſo: But ther is no certain ground for ſuch a thought; for *ſecret things belong to God*. So becauſe ſome heare there is a time, after which, God ſometimes offers grace no more, but ſweares againſt ſome men; therefore, that their time is alſo paſt; which they can have no ground for: for though it be true, God doth ſo with many that hear the Goſpell, yet the word gives us no certaine rules to judge he hath done ſo by any of us. It is good to feare leſt thou ſhouldeſt provoke him to it, but thou haſt no ſigne to feare hee hath done ſo with thee. And indeed herein lies the maine and firſt buſineſſe to be done in raiſing up a troubled ſoul, even to finde out the ground of their doubting, and to examine the truth of it and confute it. If a man be falſely impriſoned or caſt in a ſuit at Law, what doth he to remedy it? he ſeekes to finde out the error in the writ: ſo doe thou ſearch out the ground

2 Sam. 12.9.

of thy trouble: goe to some spirituall Lawyer skilled in Soul-work, keep not the devills counsell: he oppoleth nothing more then making your doubt knowne.

Direction 3.

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THe third direction I give to such is, that they keep and lend one eare as wel to heare and consider what makes for their comfort, as unto what may make against them.

This direction meets with a great infirmity of such as are in distress, who through Satans temptations have their hearts so deeply possessed with prejudiciall conceits of the misery of their estates, that as the people of God in Exod. 6. 9. *through the anguish of their hearts* were so farre distempered, that they *listned not* to the good message which *Moses* brought them, nor beleeved that so good newes could be true of them: So are the soules of many that are in distresse, so filled with anguish and sense of misery, & so strongly prepossessed with desperate opinions, and so far put out of hopes, that they reject all that is spoken for their comfort; so as they will not so much as be brought to cast an eye or a thought upon any thing that may be an occasion of comfort to them: Like some prisoners at the barre, through extremity of feare they cannot reade that in their hearts and in the word which might save them. Tell them of what God hath wrought for them and in them, as evidences of his love, and as they cannot, so often they will not reade them over; or if they doe, they reade them over but as a man doth a booke he meanes to confute, they pick quarrels, and make objections at every thing that is said: as

as if they were hired as Lawyers to plead againſt themſelves, and to finde flawes in their evidences. I have obſerved ſome who have ſet all their wits a-work to ſtrengthen all arguments and objections againſt themſelves, and who have bin glad if they could object any thing which might puzzle thoſe who have come to comfort them; if they could hold argument againſt themſelves: as if they were diſputing for the victory onely. And thus through much poring upon, and conſidering onely what might make againſt them, they have had the bolts of their hearts ſo far ſhot into deſpaire, and fixed in deſperate ſorow, and the true wards of found evidences ſo far wrung and wreſted by falſe keyes, that when the skilfulleſt and ſtrongeſt comforters have come with true keyes to ſhoot back the bolt, they would not turne about, nay could ſcarce get entrance.

This was *Davids* infirmity, as at the 10. ver. of the 77. Pſalme compared with the ſecond ver. *My ſoule refuſeth to be comforted*, he ſpilt all the cordials and phyſick that were brought him: he was not onely void of comfort but refuſed it. What? bring me promiſes to comfort me? (will ſuch an one ſay) you may as well cary them to one in hell; or give phyſick to a man paſt recovery; and ſo will take downe nothing that is given them. So alſo the Church, in the third of the Lamentations v. 17, 18. her heart was deeply poſſeſſed with a deſperate apprehenſion, *My hopes* (ſayes ſhe) *is periſhed from the Lord*. And what was it that ſhot her ſoule into ſo fixed deſpaire? ver. 17. *Shee forgot all good*: ſhee forgot, that is, ſhe would not ſo much as take into

consideration and remembrance, any thing that had been comfortable to her. *All good* (so the original) that is, all Gods former good and gracious dealings with her, all the good things wrought in her, & for her, whence she might have cōfort: & in stead thereof, what did her thoughts feed & chew upon? only wormwood & gall, her bitternes & distresse, poring only on what might make against her, *I said my hope was perished from the Lord, calling to mind my affliction, and my misery, my wormwood and gall.* These she could revolve and rowl up and down in her mind though they were bitter, and would entertaine thoughts of nothing else. But when on the contrary, she began to take into consideration Gods gracious and faithfull supporting her in that very desertion, *in faithfulnesse renewing his mercies every morning*, v. 22.23. and that still he maintained in her heart a longing and lingring after him, and a secret cleaving to him, and that God did enable her to *choose* him as her *portion*, ver. 24. [*This*] *I recall to minde*, (sayes she) ver. 21. (which speech hath reference to those words fore-cited, which follow there, *therefore have I hope*; shee spits out her wormwood, and eates her own words. And now that her heart began to listen to what might comfort her, presently she began to have hope. This sullen peevish desperate obstinacy is a thing you ought to take heed of; for hereby you take Satans part, and that against those you ought to love so deerely, even your owne soules: But as they said, *Let Baal plead for himselfe*, So let Satan plead his own cause, doe not you. Hereby also you *forsake your owne mercies*, (as it is said) *Ionah* 2. 8. you give up your owne right, and are so far befooled

befooled as to plead againſt your own title, your own intereſt in the beſt things you can have intereſt in, *Gods mercies*, made yours by an everlaſting covenant; you give up your portion bequeathed you in your fathers will, which you ought to maintain, and you truſt to *lying vanities*, the ſooth-ſayings and fortune-tellers (as I may call them) of Satan and of your owne hearts. Hereby alſo yee *become judges of evill thoughts*: for he is an ill hearer of a cauſe, who will heare but one party ſpeak. James 2.

Direction 4. To call to minde former evidences.

THe fourth direction is, to make diligent ſearch into, and to call to remembrance what formerly hath beene betweene God and you: The remembrance of former things doth often uphold, when preſent ſenſe failes. This *David* practiſed, in the like caſe, *Pſa. 77. v. 5, 6.* when his ſoule had refuſed comfort, (as I told you) *ver. 2.* yet in the end he began not onely to be willing to liſten to what might make for him, but ſet himſelfe awork to recall to minde, to *conſider the dayes of old, to make diligent ſearch*, namely into the records and regiſter of Gods dealings, *ver. 11.* to ſee if there were never a record extant which might help him, now the devill pleaded againſt his title: even as if your houſes and lands were called into queſtion, you would ſearch over old writings and deeds; ſo doe you in this: *I conſidered* (ſayes he) *the ſongs in the night*, (that is) that joyfull communion he had enjoyed with God when God and hee ſang ſongs together, and *I communed with mine own heart*, and *made diligent ſearch*, I toſſed and tumbled over my heart, to ſee if no grace formerly had beene there, and if no grace at preſent were there, he ſearched into what might

comfort

comfort him, as well as into the causes might provoke God thus to deale with him, for I take it both may be meant.

And so *Iob* did, when hee was thus stricken, and forsaken of God, hee views over every part of his life; he seeks what dry land he could finde to get footing upon in the midst of seas of temptations, counts what an holy life he had lived, with what re and strictnesse he had served God. Chap. 29. d Chap 30. and Chap. 31. throughout, and tells em plainly, Chap. 27. v. 5,6. That let them plead d argue what they could against him, and goe out to prove him an hypocrite, till *I die* (sayes he) *will not remove mine integrity from me, nor let go my righteousnesse*. I will never give up mine interest in Gods mercies, nor the evidences I have to shew for them, and sayes he Chap. 19. 27, 28. *Though my reines be at present consumed, yet the roote of the matter is in me*; (that is) though God deales thus hardly with me, as you see, yea though the exercise of grace is much obscured, the Sun-shine of Gods favour withdrawn, his face hidden from me, & the joyfull fruits of righteousnes, and comfortable fresh green peeches, and leaves you have known to grow upon his now withered stock faln off, yet there *is the root of the matter still in me*; a root of faith that decays not, a cōstant frame of grace that still remains, which hateth sin, loveth God, and you shall all never beate me from it. And canst thou call nothing to remembrance betwixt God and thee, which argues infallibly his love? what nothing? Look againe. Did God never speak peace to thy heart, and shed his

Hast thou at no time found in

thine heart pure ſtraines of true love and good will to him? ſome pure drops of godly ſorow for offending him, and found ſome diſpoſitions of pure ſelfe-deniall, wherein thou didſt ſimply aime at his glory more then thine own good? Haſt thou never an old tryed evidence which hath been acknowledged and confirmed again and again in open court? what not one? And if thou canſt now call to mind but one, if in truth, it may ſupport thee. For if one promiſe doth belong to thee, then all doe: for every one conveyes whole *Chriſt*, in *whom all the promiſes are made*, and who is the matter of them: as in the Sacraments, the bread conveyes whole Chriſt, and the wine alſo whole Chriſt: ſo in the word every promiſe conveyes whole Chriſt. And if thou canſt ſay as the Church of Epheſus, *Rev. 2. 6. This thing I have, that I hate ſin*, and every ſin as God hates it, and becauſe he hates it: as Chriſt owned them for this one grace, and though they had many ſins and many failings, yet (ſayes he) *this thou haſt*, &c. If Chriſt will acknowledg thee to bee his for one care-marke; or if he ſees but one *ſpot of his child* upon thee, thou maiſt well plead it, even any one to him; Yea though it be but in a leſſer degree, if in truth and ſincerity. For God brings not a paire of ſcales to weigh your graces, and if they be too light refuſeth them; but he brings a touchſtone to try them; and if they be true gold, though never ſo little of it, it will paſſe currant with him, though it be but *ſmoke* not *flame*, though it be but as a *weak in the ſocket*, (as it is there in the original) likelier to die & go out then to cõtinue, which we uſe to throw away; yet he will not *quench* it, but accept it. Yea and

Deut. 32. 5.

Mat. 12. 20.

though at present thou findest in thy sense no grace stirring in thee, nothing but hardnesse, deadnesse, &c. yet if thou canst remember, [yea but *this* once *I had*;] as a woman with childe, though after her first quickning, she doth not alwayes find the child to stir, yet because she did feele it stir, she still conceives hopes and thinkes shee is with childe; So think thou of the new creature formed within thee.

These things you are to recall and consider in time of distresse: to remember former graces, and spirituall dispositions in you, and Gods gracious dealings with you; God remembers them to have mercy on you; and why should not you remember them to comfort you? Therefore Heb. 6. 9, 10. *We hope* (sayes he) *better things of you, for God is not unrighteous to forget your labour of love*, namely, to reward you; and therefore he calls upon them in like maner, Heb. 10. ver. 31. *To call to remembrance the former daies* to comfort them; how they held out when their hearts were tryed to the bottome; when shipwrack was made of their goods, good names, and all for Christ; yet they made not shipwrack of a good conscience. And if thou dost thus call to remembrance things of old, and yet canst finde no comfort at first from them, (as often ye may not, as was *Davids* case *Ps.* 77. for after his *remembrance of his songs in the night*, still his soule was left in doubt, and he goes on to say, *Will God ever be mercifull?*) yet have recourse to them againe, and then againe, for though they comfort not at one time, yet may at another: that it may be seen that God comforts by them, & not they alone of themselves. Hast thou found a promise) which is *a breast of consolation*)

ſolation) milkleſſe? yet againe ſuck, comfort may come in the end. If after thou haſt empanelled a Jury and grand Inqueſt to ſearch, and their firſt verdict condemnes thee, or they bring in an *ignoramus*; yet doe as wiſe Judges often doe, ſend them about it againe, they may finde it the next time. *Ionah* lookt once it ſeemes, and found no comfort, Jona. 2. 4. For he ſaid, *I will looke againe towards thine holy Temple.* A mans heart is like thoſe two-faced pictures, if you looke one way towards one ſide of them, you ſhall ſee nothing but ſome horrid ſhape of a devill, or the like; but goe to the other ſide, and looke againe, and you ſhall ſee the picture of an Angell, or of ſome beautifull woman, &c. So ſome have lookt over their hearts by ſignes at one time, and have to their thinking found nothing but hypocriſie, unbeliefe, hardneſſe, ſelfe-ſeeking; but not long after examining their hearts againe by the ſame ſignes, they have eſpyed the image of God drawne fairely upon the table of their hearts. Isay 66. 11.

Direction 5.

BUt now if former ſignes remembred, bring thee no comfort in, but the waves that come over thy ſoule prove ſo deep, that thou canſt find no bottom to caſt anchor on, the ſtorm and ſtreſſe ſo great that no cable will hold, but they ſnap all aſunder, as is often the caſe of many a poore ſoule: 5. To renew a mans faith and repentance.

Then 5. take and put in practice this fifth direction, *renew thy faith and repentance*, ſet thy heart a worke, to beleeve and repent afreſh as if thou hadſt never yet begun. Spend not all the time in caſting

out of anchors, but fall a pumping; leave off and ceaſe a while to reaſon about the goodneſſe of thy former faith and repentance, and ſet upon the work of beleeving and repenting anew: Say, well, ſuppoſe I have not hitherto bin in the ſtate of grace, yet I am not uncapable of it for time to come, I may obtain grace yet. Suppoſe my faith and repentance hath not beene true hitherto, I will therefore now begin to endeavour after ſuch as is true; and to that end make this uſe of whatſoever flaws the devill findes in either, to direct thee what to mend & rectifie for time to come; begin to make up the breaches and unſoundneſſe which is diſcovered, endeavour after a ſupply of all thoſe wants he objects to be in either: mend all the holes he picks. Say, Lord I caſt my ſelf upon thy mercies afreſh, I deſire now to make my heart perfect with thee for time to come, to part with every ſin, to ſubmit to every duty, to curſe every by-end to hell, and to ſet up God and Chriſt as my mark, pole-ſtar, and aime in all; and when thou haſt done this, let the devill ſay his worſt. This of all the former directions I commend to you, as a ſpeciall meanes to diſſolve and put theſe temptations about aſſurance to an end. I ſet a *probatum eſt* upon it, take it, practiſe it, it is a tryed one; and it is that which at the laſt the Church in deſertion comes to: *Lam.* 3.40. *Come, let us try our wayes, and turne to the Lord*, that is the laſt way and courſe ſhe takes. Now when the water is at the loweſt, and the tide of aſſurance ebbed, mend up your banks as you uſe to doe at low waters. Now when nothing but hypocriſie, and unbeleefe, and falſeneſs of heart appear to thee, to be in thy heart, doe thou groan,

ſigh,

ſigh, endeavour after the contrary ſincerity, and let Satan ſay his worſt: and this direction I now in the next place preſcribe you, becauſe in time of temptation about aſſurance, it is the uſuall courſe of ſome troubled ſoules to ſpend all their thoughts upon what formerly they have had, as if they muſt have comfort onely from the former worke or no way: laying out al their time and coſt in new ſuits & new trials about their former title, and when they have been caſt againe and againe, yet ſtill to doe nothing but reade over old evidences againe and againe, and bring in and ſtudy new proofes.

But know, that though this is to be done, and not to be neglected, and is found often comfortable, therefore in the former direction I exhorted to it: yet you are not only to take that courſe, nor to look back ſo much to your former faith and repentance, as to forget to practice new. But being to practice new acts of faith and repentance, this is the righteſt way, the ſhorteſt cut, and requires as little paines: thou maiſt with as little charge get a new Leaſe renewed, as prove good the old one; it will require many termes to examine over all thy evidences againe and againe, which alſo haply are blotted and blurred; thou maiſt cut the knot and diſſolve the temptations ſooner by new faith, then untye it by reaſonings & diſputings: And the truth is, in the end thou muſt come to this, for Gods great end in deſerting, is to put you upon renewing your faith and repentance: *Except ye be converted*, (as Chriſt ſayes to his Apoſtles) Converted as it were anew. He will not deliver thee out of the dungeon, till thou entreſt into new bonds and baile for thy good behaviour.

Therefore begin to doe it ſoon. And whereas thou thinkeſt that by this thou maiſt prejudice thy former title, that is not my meaning, as if thou ſhouldſt utterly give up thy old faith & repentance as counterfeit; *I will keep my integrity* (ſayes *Iob*:) only my advice is to forbeare, and to ceaſe pleading of it for a time, and to begin to renew it rather, that is it I exhort unto: And then the comfort of thy old repentance will come in: As the Apoſtle ſaies of the Law, ſo I of thy former title, *it is not deſtroyed but eſtabliſhed* rather by this. And as Chriſt ſayes, *Iohn* 7. 17. *If any man will doe his will, he ſhall know of the doctrine that it is of God*; So as the beſt *way to know the truth* is not to ſpend all the time in diſputing about it, but to practice it, which puts an end to controverſies in mens hearts: ſo ſay I, to know the truth of, and ſo to come to have the comfort of former grace, is to adde to theſe reaſonings about it, the practice of beleeving and repenting anew: This baffles the devill exceedingly, and gets the advantage of him: for by this the ſuit is removed, al his old pleas daſht, this puts him upon a new reply, diverts the war, and indeed non-pluſſeth him: for what can he ſay to it? he muſt now prove thou art uncapable of grace, that thou ſhalt never repent, which all the world and devils in hell cannot prove. And yet if in this caſe hee tels thee (as uſually he doth) that all will be in vain for time to come, as well as it hath beene for time paſt:

5. To be reſolute and peremptory in beleeving and turning to God wharever may be the iſſue.

Direction 6.

THen ſixthly, ſtand not now diſputing it, but be peremptory and reſolute in thy faith and turning to God, let the iſſue be what it will be. Faith is ne-

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ver nonpluſt; *Iob* vows *he will truſt him though he kils him*, Job 31. 15. So do thou, whether he will damn or ſave thee, do what he wil with thee, leave not to caſt thy ſelfe upon him for mercy, nor to ſerve and love him. Goe thou on to uſe the meanes diligently and conſtantly; and be ſo much the more diligent, feare and hate ſin ſtill, pray day and night, as *Heman* did when he thought himſelfe cut off, Pſ. 88. ver. 1. *I have cryed day and night, though I be as one thou remembreſt no more*, ver. 4, 5. and ſo at the ninth verſe, *I have called daily*, though v. 10, 11, 12. he thought himſelf in hell, and thought it a miracle ever to be raiſed up again, yet ſayes he v. 13. *But I have cryed to thee*, that [*But*] ſeems to come in as an expreſſion of his reſolution hitherto, that though theſe were his apprehenſions of his condition, yet howſoever, he had and accordingly would go on to ſeek the Lord. Suppoſe thou findeſt no reliſh in the ordinances, yet uſe them; though thou art deſperately ſick, yet eat ſtill, take all is brought thee, ſome ſtrength comes of it: Say, be I damned or ſaved, hypocrite or not hypocrite, I reſolve to go on. And there is good reaſon for it: for if thou ſhouldeſt leave off to ſerve the Lord, and reſolve never to look after him more, then thou art ſure to be damned; if there be *an evill heart in thee to depart from the living God*, thou art undone: but this other way of ſeeking him thou maiſt in the end prevaile, *Who knows but God may be mercifull?* in the third of the Lam. 29. this counſell is given to a foule being yoked and deſerted, *to put his mouth in the duſt, and it maiteth*, ſayes he, ſuffers, and doth any thing, not only if he hath hope, but *if there may be hope*, if there be but ſuch a thought it may prove ſo,

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he will make a venture, and so doe thou. See what *Ester* did in the like desperate case; thought she, if I hold my tongue (and so *Mordacay* told her) God wil destroy me: and better it was to make a venture upon the King to speake, and so to cary her life in her hand; and therefore she sayes, if *I perish I perish*. And so the Lepers, see how they reasoned in a desperate case, 2 Kings 7. 3,4. *If we goe into the citie we are sure to die, for the famine is there; if we sit still, we die also: Come, let us fall into the hands of the Assyrians, if they save us alive, so; if they kill us, we shall* (however) *but die*; and there were many strong arguments to move them to think they would kill them, for they were *Iwes*, and so of the enemies side, & might be suspected for spies; if not, they were Lepers that might infect the camp; who were fit for no service, for nothing but to be knockt ith head: yet in this desperat case they tooke the surer and more probable part, ventured to fal to the Assyrians side, and the success is known to you all. So reason thou; if I give over my beleeving, humbling my self, praying, attending on the means, I shal certainly perish, there is no help for it; I will therefore rather go on to doe all these as sincerely as I can to the utmost, and if God saves me a sinner, a leper, an enemy, so; if not, I can bee but damned.

But let me tell thee, such a resolution can never goe to hell with thee; yea, if any have a roome in heaven, such a soule shall: for this puts not the devil only to it, (for in this case, what can the devil himselfe say to thee? for if thou wilt venture thy soul, service, and all upon God, let the issue bee what it will, in this resolute, yet safe way; if thou wilt in a

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Pure truſt refer it unto God with contentedneſs and ſubmiſſion, what is that to him?) but it puts God to it alſo, who cannot finde in his heart to damn ſuch an one who ſhall go on to do thus: when thou thus freely ſerveſt him, chooſeſt him, ventureſt and leaveſt thy ſelfe and all the iſſue of thy wayes to him; thou by this one act in ſuch a caſe ſhalt win more upon him and his love, then haply by all thy obedience all thy life afore. Thy ſalvation, and the aſſurance of it, that is Gods work, leave it to him, try his faithfulneſſe; it is ſelfe-love makes us too much to be troubled about it. Go thou on to beleeve, repent, mourn for ſin, hate, forſake it, to uſe the means &c. that is thy work; and ſo doing, thou canſt not be damned.

Direction 7.

——*Let him* truſt *in the* Name *of the Lord*——

IF you aske what ground a ſoule in this caſe may have to venture thus upon ——

I anſwer, *His Name*; which will make up a ſeaventh direction.

Being thus reſolved to turne to God, and to goe on *to feare* and *obey him*, thou maiſt ſafely and confidently truſt in and ſtay upon the *Name of God* when thou haſt nothing elſe to reſt upon. This you ſee is the direction which the text gives, and I had thought therefore to have made a diſtinct point of it, but I will ſomewhat more largely open and explaine it, onely as it is a direction, and meanes of ſupport and comfort in this diſtreſſe; and ſo take it as it riſeth out of the text. Thus,

That to one who resolves to feare God and obey him, the Name of God is an all-sufficient prop and stay for his faith to rest on when he sees nothing in himself, or in any promise in the word belonging unto him.

The *Name of God* alone is here opposed to all other means and props which faith hath to rest on. It is opposed to all comfortable sense of Gods love, to all sight of any grace in a mans self to which any promise is made. So that when the soul shall looke into its selfe with one eye, and glaunce over all the word of God with another; and yet shall see not any one grace in the one, nor promise in the other made to any grace within it selfe which it may rest upon, yet the soule then looking upon God, and considering *what a God he is*, and what he sayes of himselfe, of his *mercy and kindnesse*, and *free grace* towards sinfull men, even the sole consideration of what meerly it knows to be in God as he is revealed in the covenant of grace, may support him. This it is to stay upon his name.

Now to explain this further to you: By the name of God two things are meant.

First, those *glorious attributes*, especially of *grace* and *mercy*, whereby God hath expressed himselfe, and made himselfe known to us.

Secondly, Jesus Christ, as hee is made and set forth to be righteousnesse to the sons of men.

For the first, in the 34. of Exod. v. 4,5,6,7. The Lord proclaimed his name; *The Lord God, mercifull, gracious, long-suffering, abundant in goodnes & truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin, and will by no meanes cleare the impenitent.*

For

For the ſecond, I refer to that place, *Ier.* 23. 6. ſpeaking of Chriſt, *This is the name wherewith hee ſhall be called*, or made knowne to us; THE LORD OUR RIGHTEOUSNESSE, (that is) that Jeſus Chriſt who is God, hath righteouſneſſe in him for us, which may be made ours.

So that when a poore ſoul in diſtreſſe is not able to ſay, I ſee ſuch or ſuch ſignes, or any evidence in my ſelf, whereby I can ſay God is my God, or that Chriſt is mine; yet becauſe I ſee free grace enough in God, and righteouſneſſe in Chriſt, which I being a ſinfull man, and not a devill, may therefore be capable of, and may come to have an intereſt in them, though I know nothing in my ſelfe whereby I can challenge any preſent intereſt: and becauſe *grace* and *mercy* is his *Name*, and *Our Righteouſneſſe* his Sons *Name*; therefore I doe caſt my ſelf upon both, for pardon and favour, and thereupon my ſoule leanes, ſtaies, and abides, and from theſe it will not be driven. So that theſe two apprehenſions meeting in the heart in truth, help to make up this reſting upon his Name here ſpoken of; namely, Firſt, [that there is ſuch free grace, good will, and mercy, &c. in God; and that Jeſus Chriſt is appointed & made to be our Righteouſneſſe.] And ſecondly, [that I am capable of, and may come to have an intereſt in both theſe,] and that though there be nothing in me which may challenge an intereſt in them, yet there is nothing that excludes me; whereupon I caſt my ſelf upon God for both, and there reſt: yea though I cannot yet ſay that ever I ſhall obtaine them. And this where it is truth, and accompanied with that firme reſolution of turning to God in all things a-

forementioned, is as good faith as any of you have in your hearts.

And so I come to the proof of this: namely, That when the name of God and Christ are thus simply and alone apprehended, they may be sufficient ground for faith to rest upon; then which nothing can be more comfortable to a poore distressed beleever. *Num.* 14. When Gods wrath waxed hot against his people, (as sometimes in like maner it doth against a poore soule) that God began to say, *how long shall they provoke me? v.* 11. and speaks of destroying them, and of making *Moses* a great nation; what hath *Moses* his faith recourse unto, but to that proclamation of his Name you heard of before? and urgeth that, v. 17,18. *Let the power of my Lord be great according as thou hast spoken. The Lord is long-suffering, and of great mercy, forgiving iniquity, transgression, and sin*, and he desires him to shew his power in pardoning, because as much power is seen in overcomming his wrath, as in making a world. *Let thy power be great*; it was his name you see that was alledged by *Moses* and prevailed with God for mercy. So also for his Sons sake, *The Lord our Righteousnesse, Elihu* sayes, Job 33. when a mans soul is in deepest distresse, as in the 19,20,21,22. v. he describes it, yet sayes he, v. 23. *If there be a messenger to shew a man* [*his*] *uprightnesse*, that is, that *righteousnesse*, that is laid up for men *in the Lord Iesus: then God is gracious to him*, and sayes, *deliver him*, and he resting thereupon, *his flesh returnes to him again*; becomming a meanes to stay him and restore him. I mention these places of the old Testament rather then of the new; out of which you see Gods

Gods name and his Sons name are al-ſufficient to uphold and ſupport a ſoul. So the pen-man of that Pſal. whether *David* or whoever, *Pſ.* 130. when he was *in his depths*, as ver. 1, 2. plunged over head and eares in ſorrow & diſcomfiture, what hath his faith recourſe unto? v. 4. *to Gods name*, to nothing that was in himſelf, but ſimply to what his faith apprehended to be in God. *Mercy is with thee*; hee ſayes no more; *in him*, and *with him*, it is to be had: and he confirms his faith in that, by this argumēt, becauſe elſe *none would feare him*: and, *If thou wert extreame to mark what were amiß, no man could ſtand*, or would be ſaved: therefore *ſurely* (ſayes he) *mercy is with thee*, and *therefore let Iſrael hope in the Lord*, *v.* 7. And why? what, becauſe *Iſrael* ſees he hath grace in himſelf? no, but *becauſe mercy is with him and plenteous redemption*: *v. ult.* which word *redemption* hath relation to his Sons name. There is enough in him, elſe he will have none, & Iſrael is mentioned in his will, as capable of it: and therefore ſayes he, *I will wait and hope in the Lord*. *v.* 5. and though he could not ſay that God had forgiven him, yet *forgiveneſſe was with him*: and there he pitcheth and reſteth his ſoul; as a begger at a great mans doore, when there is none elſe in the countrey able or willing to relieve him, there he lies; though he knows not whether he ſhal have any thing or no. *In my fathers houſe there is bread enough*, (ſayes the Prodigal) there it is to be had; & no where elſe; and there is enough; and *crummes* will *ſerve me*, ſayes the woman of *Canaan*; thou art the Mediator thought ſhe, & it is thy buſineſſe to ſave, and though I am *a dog*, yet I am capable of having *crummes*; *Woman*, ſayes Chriſt, *great is*

thy faith; not ſuch faith among all my diſciples. Theſe truſted in his name, & nothing in themſelves. So *Pſ.*62. *David* ſayes at the 5. ver. *he truſted in God for ſalvation* and *mercy*, and exhorts throughout the whole: *Truſt in God fully and at all times*, and *in no creature*, ver. 8, 9. And what was it he reſted upon? ſimply two attributes of his, viz. *Mercy and Power*, *God hath ſpoken once*, (that is, irrevocably: as *Pſ.*89. 35. *Once have I ſworne, &c.*) and twice I have heard *this*, that is, often met with it in the word, and thought of it, (ſayes he) *that with God is power*, *v.* 11. ſo as he is able to ſave in the greateſt diſtreſſe; and I have heard that *to him belongeth mercy alſo*, *v.* 12. and therefore he may be willing to help, and becauſe theſe are in him, though I have nothing in my ſelf, yet theſe I reſt upon, and theſe alone. Many ſuch inſtances more might be brought.

Reaſons. The reaſons why the name of God, and what is in God, is prop ſufficient for faith to reſt upon: are

1. First, becauſe the name of God, that is, Gods attributes, and Chriſts righteouſneſs, do ſufficiently, and adequately, and fully anſwer all wants, and doubts, all objections and diſtreſſes we can have, or can be in; whatſoever our want or temptations be, he hath a Name to make ſupply: For example, take that his Name in pieces, mentioned *Exod.*34, 5, 6. conſider every letter in that his Name, and every letter anſwers to ſome temptation may be made by us.

First, art thou in miſery and great diſtreſſe, he is mercifull, *The Lord mercifull*; *The Lord*, therefore able to help thee; and *mercifull*, therefore willing.

Yea but ſecondly, thou wilt ſay I am unworthy,

I have nothing in me to move him to it, well therefore, he is *gracious*, now grace is to ſhew mercy freely. Yea, but I have ſinned againſt him long, for many yeares, if I had come in when I was yong, mercy might have been ſhewn me: To this he ſayes, I am *long-ſuffering*. Yea, but my ſins every way abound in number, & it is impoſſible to reckon them up, & they abound in hainouſneſſe; I have committed the ſame ſins again and again; I have been falſe to him, broke promiſe with him again and again: his Name alſo anſwers this objection, he is *abundant in goodneſſe*; he abounds more in grace, then thou in ſinning; and though thou haſt been falſe again and again to him, and broke all covenants, yet he is *abundant in truth*, alſo better then his word, for he cannot to our capacities expreſſe all that mercy that is in him for us. Yea, but I have committed great ſins, aggravated with many and great circumſtances, againſt knowledge, wilfully, &c. he forgives *iniquity, tranſgreſſion, & ſin*, ſins of all ſorts. Yea, but there is mercy thus in him but for a few, and I may bee none of the number: yes, there is *mercy for thouſands*, and he *keepes it*, treaſures of it lye by him, and are kept, if men would come in and take them.

Object what thou canſt, his Name will anſwer thee: Needeſt thou *comfort* as well as *pardon*? he is both *Father of mercies*, and *God of all comforts*, that is his Name, 2 *Cor.* 1. 3. Needeſt thou peace of conſcience being filled with terrours? he is the *God of peace*, 1 *Theſ.* 5. 23. Yea, but I have an heart empty of grace and holineſſe, and full of corruptions; He is the *God of all grace* to heal thee, as well as of peace to pardon thee. Needeſt thou wiſdome & direction?

on? he is the *Father of lights*, as the Apoſtle ſayes. Is thy heart inconſtant, and full of double mindedneſſe? he is *unchangeable* alſo, as he ſpeakes there: *Iames* 1. Thus all objections that can be made, may be anſwered out of his Name: Therefore it is alſufficient for faith to reſt upon.

The like may be as fully ſhewed in his *Sons name*; in whom God hath made himſelfe ſtrong to ſhew mercy & beſtow all good things. Whoſe Name is adequate to Gods name, that is, is of as large extent in worth and merit, as Gods heart is in his purpoſes of ſhewing and beſtowing mercies, to purchaſe all that God meant to beſtow. Whoſe name hath likewiſe an al-ſufficiency in it to ſupply all our wants, and deſires, and ſatisfie all ſcruples. For example, *that* his Name mentioned by the Prophet, *Eſa.9.6.* (which he here directs to) compared with 1 *Cor.*1. *ult.* For, would we have peace of conſcience, and the guilt of ſins removed? He is the *Prince of Peace*, and is made *Righteouſneſſe* to us. Are we in depths of diſtreſſe, terrors within, terrors without, out of which we ſee no redemption? he is the *Mighty God, able to ſave to the utmoſt*, being made *redemption* to us. Want we grace, and his image to be renewed and increaſed in us? He is the *Everlaſting Father*, *a Father* to beget his likeneſſe in us, and *everlaſting*, to maintaine it ever, when it is begun once; hee is made *ſanctification* to us. Want wee wiſdome to guide us? He is the *counſellor*, and is made *wiſdome* to us. All wo want he hath; even as all he hath we want: and further, although we not only want all theſe, but never ſo much of all theſe, his Name is alſo *Wonderfull*. For ſuch he is in all theſe; able to

do

do beyond all our expectations, to wonderment.

Or if the ſoule deſires more diſtinct and particular ſatisfaction in point of juſtification, which conſiſts in the pardon of ſins, and acceptation to the favour of God, it being the point which in this ſtate of deſertion is queſtioned, and wherein the ſoule deſires ſatisfaction; That other name of his *The Lord our righteouſneſſe*, Jer. 23. 6. will anſwer all objections and doubts that our hearts can make, if we had but skill to ſpell all the letters in it. For if that righteouſneſſe of his ſatisfied God, who in *condemning* us, is *greater then our hearts*; then it may ſatisfie our hearts much more. The righteouſneſſe of his life and death, is not only ἀντίλυτρον an adequate ſufficient ranſome, 1 *Tim.* 2. 6. But there is *plenteous redemption* in it, *Pſal.* 130. Yea to ſuperfluity, as the Apoſtles phraſe implies; ὑπερπλεόνασε, 1 *Tim.* 1. 14. that is, *overfull*, more than would ſerve the turne, and that to pardon his ſins, who *v.* 15. *was the chiefe of ſinners*. He elſewhere challengeth all the wit and powers of ſin and hell and darkneſſe to appeare in this diſpute, and undertakes to anſwer them all out of this one poſition, which he layes as a bottome truth; [*Chriſt hath dyed*] *Rom.* 8. 34. which is in effect the ſame with this, *The Lord our righteouſneſſe: Who therefore* (ſayes he) *ſhall condemne?* What can be alledged either in the hainouſneſſe of ſin in the generall, or in any of thy ſins in particular, unto which an anſwer may not hence be fetcht? from the righteouſneſſe of his death and life. Is it that ſin is an offence againſt the great God: *Againſt thee, againſt thee, &c.* as *David* ſpeakes; and is not this his righteouſneſſe, the righteouſneſſe of Jehovah, *Jehovah* 1 Ioh. 3. 20.

vah our righteousnesse, who is the *mighty God*. Is the glory of this great God, and all his excellencies debased by us in sinning? and will not the *emptying* of his glory whose name is the *brightnes of his Fathers glory*, in performing this righteousnesse for us, satisfie and make amends? Are our sins the transgression of the holy and righteous Law in every part of it? and did not Jehovah who gave and made that Law, to make himself our righteousnesse, *make himselfe under the Law?* Gal. 4. 4. and to make up a *full* righteousnesse, *fulfill* every part of it? *Rom.* 8. 3, 4. Is it thy continuance in sin, and the number, and the iteration of them that amazeth thee? *All fulnes dwels in him* who is our righteousnesse, *Col.* 1. 19. and hath dwelt in him longer then sin in thee; and the righteousnesse of our Messiah is *everlasting righteousnesse*, Dan. 9. 24. The merit of which, an eternity of sinning could not expend, or make void. And is all this righteousnesse laid up for himselfe onely, or for any other sort of creatures, so as thou mightest never come to have an interest in it? No: the top of our comfort is, that [*Our*] *righteousnesse* is one letter of his Name; and that our names are put into his. *For us* it is, and *Ours* it is ordained to be: as much *ours* to save us trusting upon it, as his owne to glorifie him. *Ours*; not for himselfe: he had no need of it, being God blessed for ever. *Ours*, not the Angels: neither the good, for they are justified by their own: nor the bad, they are put out of Gods will for ever. But *ours*, who are the sons of men; and among them, theirs especially, who are *broken, lost, whose soules draw neere to the grave, and their lives to the destroyers*; and *that* come and *pray unto God*, and

Phil. 2 7. Heb. 1. 2.

stay

ſtay themſelves upon it; unto them God cannot deny it, for it is *theirs:* For he will *render to man* [*His*] *righteouſneſſe*, Job 33.22,26. So as his Sons name alſo is al-ſufficient to anſwer all objections for faith to reſt upon: *So as they that know his name will truſt in him*, Pſal.9.10.

A ſecond reaſon why his name is ſufficient, though you have and ſee nothing in you, nor any promiſe made to any grace in you to reſt upon, is, becauſe even all thoſe promiſes made to conditions in us, which we ordinarily looke unto, are *Yea and Amen* onely in this his Name, and his Sons Name. *That* is the originall of them all, the root, the ſeed of them all; his name is the *materia prima*, the firſt matter of all thoſe ſecondary promiſes, *ex quo fiunt, & in quod reſolvuntur*, his name gives being to them all; if it were not for the mercy, grace, truth, kindneſſe in him, and the righteouſneſſe which is in his Son, all the promiſes which are made, what were they worth? As the worth of bonds depends upon the ſufficiency of the man who makes them, ſo all theſe promiſes upon his Name. Therefore now, when you relye upon his Name having as yet no promiſe made to any thing in you to relye upon, you then rely upon that which is the foundation of all thoſe promiſes, you then have recourſe to the originall, which is more authenticall then extract copies; you relye on that which all thoſe other are reſolved into, and therefore is ſufficient, though all the reſt faile you in your apprehenſion. *Reaſon 2.*

Thirdly, his meere name is ſupport enough for faith, and may be ſo, becauſe it is for his *Names ſake*, and his Sons Names ſake, he doth all he doth; and *Reaſon 3.*

for nothing in us, but meerly for what is in himſelf, ſo *Eſay* 48. 9, 10. *For my Names ſake, &c.* So alſo *Eze.*36.22,32. *For my names ſake, and not your ſake:* and *Eſay* 43.25. *I am he that blotteth out thy tranſgreſſion for my owne ſake, and will not remember thy ſins.* For it *he blotteth out tranſgreſſion*, and pardoneth. And if it be for his Names ſake he doth all he doth, and fulfilleth all promiſes made to us, and to what is in us: Then when thou ſeeſt nothing in thy ſelfe to which any promiſe is made, nothing which may appeare to be any argument or motive that he will pardon thee, then truſt thou in that his Name; that becauſe he is God, and hath mercy in him, that therefore he will do it. For that thing which is the onely or maine motive to God himſelfe to do any thing for us, muſt needs be (when apprehended and beleeved) the ſtrongeſt and ſureſt ground for our faith alſo, to perſwade the heart that he will do it: As it is in knowledge, the knowledge of the cauſes of things cauſeth the ſureſt knowledge: So in faith, the knowledge of the main motive to God the cauſe of all, cauſeth the greateſt certainty of perſwaſion.

This then may direct poore ſoules in diſtreſſe, what to venture all upon, upon what ground to hazard ſoules, labours, endeavours, faith, repentance, obedience, and all, upon his Name, when they ſee nothing in themſelves to which any promiſe belongs: as *David* ſayes, Pſal.73.26. *My heart may faile, and my fleſh may faile, but God will never faile:* So I may ſay, your comforts in prayers, in hearing, your joyes, your earneſt-penies you have laid up, may be all ſpent in a dearth, your own graces & all promiſes

promiſes made to them: your own hearts may fail, and being creatures they uſe to faile again & again, but Gods Name and his Sons Name reſted on, wil never faile you: Leane on theſe, not by halves [in diſtreſſe,] but *truſt perfectly* (as the Apoſtle ſayes) on that mercy you heare is in God, upon *that grace revealed:* That is, throw, and caſt your whole ſouls, your whole weight upon it. He onely *hath perfect peace, whoſe mind is ſtaid on thee*; have not halfe thy ſoule upon *that rock which is higher then thee*, but creep up, and get all upon it, and when all faile, renew thy faith on his Name. Thereon reſt, there die. To this purpoſe may that of *Solomon* ſerve, Prov. 18. 10. *His Name* (ſayes he) *is a ſtrong Tower, and the righteous fly to it, and are ſafe.* Now what end is there, and uſe of a Tower in a City? but when all outworks are taken, the walls ſcaled, all fortifications forſaken, houſes left, then a Tower holds out laſt, and is a refuge to flye to. So alſo when the devill and Gods wrath beleaguers thee round, and encompaſſeth thy ſoule, and the comfort of every grace in thee is taken from thee, and thou art driven from, and art forced to forſake all other thy holds and grounds of comfort, then flie to the *Name of the Lord*, as thy *City of refuge:* as *Heb.* 6. 18. it is compared; Say, there is *mercy* in thee, Lord, and *that is thy Name:* and there is righteouſneſſe in thy Son, and that is his Name: and I am directed to truſt in thy Name in time of need: and here reſt and *catch hold* as on the hornes of the Altar, and if thou dyeſt dye there.

1. Pet. 1. 13.

Iſay 26. 3.

Pſal. 61. 2.

Direction 8.

To waite in the uſe of all meanes.

THe eighth direction is, to *Waite* upon God, thus *truſting in his name*, in the conſtant uſe of all ordinances and meanes of comfort: *Waiting* is indeed but an act of faith further ſtretched out. As an allegory is but a continued Metaphor, ſo waiting is but a continuing to beleeve on God, and to looke for help from him, with ſubmiſſion, though he ſtayes long ere he comes. Waiting is an act of faith reſting on God; and an act of hope expecting help from him; an act of patience, the minde quietly contenting it ſelfe till God doth come; and of ſubmiſſion if he ſhould not come. Therefore ſayes the Church being in this very caſe: *It is good* (ſayes ſhe) *to hope, and quietly to waite for the ſalvation of the Lord.* It is *good* indeed to doe ſo: for God will afflict the leſſe, eaſe you the ſooner, comfort you the more when he doth come; and in the mean while it makes you to *poſſeſſe your ſouls*, and to be your ſelves, and upholds them: and to do otherwiſe, to be impatient, and to *give over looking for the Lord*, as *Ahaz* did, is the greateſt folly that can be, for as *Iob* ſayes, *Chap.* 12. *v.* 14. *If he ſhut up, there is no opening*; all the world cannot let you out, he keeps the keyes of the dungeon, and you muſt ſtay his leiſure, and he ſtayes but for a fit time to let you out, Eſay 30. 18. *He will wait to be gracious to you, for he is a God of judgement*, a wiſe and judicious God, & knows the fitteſt times and ſeaſons; and that he ſtayes ſo long, is not out of want of mercy, *for he waits* and longs *to be gracious*; but he doth it out of *Iudgement*, & his wiſdom ſees

Lament. 3. 26.

not

not a fit time; he is grieved as well as you, that you are not yet fit for mercy, that his mercy would not yet be exalted if he ſhould ſhew it, till you further ſee your miſery; and therefore ſayes he, *Bleſſed are all they that wait for him.* And as hee now waiteth but to be the more gracious to thee, ſo he did heretofore, a long while waite for thee, that thou ſhouldeſt begin to turn to him, and ſaid, *When will it once be? Ier.* 13. *ult.* Thou madeſt him ſtay thy leiſure in turning from thy ſin, why may he not make thee ſtay his for the pardon of it? and indeed the eſcaping hell in the end is ſo great a mercy, that it is worth the waiting for all thy dayes, though thou endure an hell here, and getteſt not a good looke till the very laſt gaſp and moment of living; therefore *put thy mouth in the duſt, and wait quietly, if there may be hope* at laſt. Lament. 3. 29.

And waiting thus, go on to *uſe all the meanes of grace* more diligently, more conſtantly, though thou findeſt a long while no good by them: omit no ordinance God hath appointed for thy comfort & recovery: As in a long ſickneſſe, you ſtill uſe means though many have failed, as the woman who had the bloody iſſue, *ſpent all upon Phyſitians,* in the uſe of meanes for her recovery. *That* trouble of minde doth onely hurt you, that drives you from the meanes: Therefore the devill endeavours nothing more then to keep ſuch ſouls from the word, from good company, from the Sacraments, from prayer, by objecting their unprofitableneſſe unto them, and that all is in vaine, and that you doe but increaſe your condemnation.

But firſt, if thou learneſt no other leſſon in the uſe of

of the means, but that thou art of thy ſelf moſt unprofitable; and that unleſſe *God teacheth thee to profit*, no good is done, and ſo learneſt to depend upon God in the ordinance; This is a great degree of profiting.

And ſecondly, as when men are ſick and eat, and caſt up againe, you uſe to ſay, yet take ſomething downe, for ſome ſtrength is gotten, ſomething remaines in the ſtomack which keeps life and ſoul together: So I ſay here, though thou ſhouldeſt forget in a maner al thou heareſt, ſeemeſt to reap no benefit by it; yet heare, for ſome ſecret ſtrength is gotten by it. And as for increaſing thy condemnation, know, that utterly to neglect and deſpiſe the means is greater condemnation: and that to uſe the means would leſſen thy condemnation. Therefore reade, pray, meditate, heare, conferre, receive the Sacraments, forbeare not theſe your appointed meales. Indeed when the body is ſick yee uſe to forbeare your appointed food, but when the ſoul is ſick there is more need of them then ever. All theſe are both meate and medicine, food, phyſick, cordials, and all. Uſe reading the word; *The Scriptures were written for our conſolation*, therefore reade them much: attend on preaching, for God *creates the fruits of the lips peace*, Iſa. 57. So receive the Sacrament often, thoſe dayes are ſealing dayes; go thou and confeſſe thy ſins, write over thy pardon, put in al thou knoweſt by thy ſelf, bring it to Chriſt to ſet his ſeal to it.

Only take this caution, that thou truſt not to the uſe of the means, but unto God in the meanes: To think, Oh I ſhall have comfort by ſuch a man, or at ſuch a time, in ſuch an ordinance; this often daſheth all.

all. So beleeve in God as if you uſed no meanes, and yet as diligently uſe the meanes, even as if your confidence were to be in them.

Direction 9.

To Pray; Pleas *to be uſed to God in Prayer for recovery out of this condition.*

AND ninthly, above all things *Pray*, and get others alſo to pray for thee, for God often *reſtores comfort* unto ſuch, at the requeſt of *Mourners* for them, *Iſa.* 57. 18. But yet eſpecially be earneſt and fervent in pouring forth thy complaint thy ſelfe; for though the ſpeaking of friends may ſomewhat further thy ſuite, yet (as betweene two wooers, ſo) it muſt be wrought out betweene God and thee alone in private; and his good will muſt be obtained by wooing him in ſecret. This counſell the Apoſtle gives you, Jam. 5. 13. *Is any man afflicted: let him pray.* And becauſe of all afflictions elſe, this of darkneſſe in a mans ſpirit needeth prayer the moſt: therefore *David* pens a Pſalme on purpoſe, not for his own private uſe only, but for the benefit and uſe of all other in the like diſtreſſe; as by the title of it doth appeare. Pſal. 102. *A prayer for the afflicted, when he is overwhelmed, and powreth out his complaint before the Lord.* And this (ſayes *David*) is my conſtant practice when *my ſoule is overwhelmed, I poure out my prayer unto thee,* Pſa. 61. 3. And it was *Chriſts* alſo, for in his *agony* he *prayed yet more earneſtly*, Luke 22. 44.

When at any time therefore, thy ſins and Gods

wrath meeting in thy conſcience, make thee deadly *ſick* as *Eſay* ſpeakes, then poure forth thy ſoul, lay open and confeſſe thy ſin, and as it will eaſe thee, (as vomiting uſeth to do) ſo alſo it will move God to pitty, and to give thee cordials, and comforts to reſtore thee again. Thus *David*, *Pſ.* 38. *v.* 18. being in great diſtreſſe, v. 2, 3, 4, 5. *I will declare mine iniquity, and be ſorry for my ſin:* and he makes it an argument to God to pardon him, *When his bones were broken*, Pſa. 51. *Cleanſe me from my ſin*, v. 2. *for I acknowledge my tranſgreſſions*, ver. 3. and when he had confeſſed, v. 4, 5, 6. then he cryes, *Make me to heare of joy and gladneſſe*, v. 8. and *reſtore unto me the joy of thy ſalvation*, v. 12. and what was the chief ingredient, the main and principal motive, which wrought moſt kindly with him to confeſſe, and mourne, and brought up all? *Againſt thee, thee onely:* he puts in twice as much of the conſideration thereof, as of any other ingredient, to make his heart mourne: that chiefly, if not only, melted, diſſolved him. And in theſe thy confeſſions, let the ſame alſo mainly work with thee. *Againſt thee, thee*, have *I ſinned*, thus oft, thus grievouſly, thus preſumptuouſly; *Againſt thee a God ſo great*, and yet withall *ſo good*, ſo kind, ſo willing to receive and pardon, if my heart (ſay) were but as willing to turn unto thee; and when thy caſe is as *Iobs* was, *Iob* 10. 15, 16, 17. That *thou are full of confuſion* (as he ſpeaks there;) ſo ful as thou thinkeſt thy heart could hold no more; and yet *it encreaſeth* (as it is there,) and he fills thee fuller yet; then doe thou poure out thy complaints to him, as he poures in confuſion into thee; and when he *hunts* thee, as *Iob* there complaines, *like a fierce Lion*, fall thou downe

downe and humble thy ſelfe like a poore and ſilly Lambe; if thou dieſt, dye at his feete, mourning, bleeding out thy ſoule in teares: and when he hunts thee up and down, and purſues thee with blow after blow, *follow* thou *hard after* him where ever hee goes, with complaint after complaint: And when yet he leaves thee not, but *againe* and *again returnes*, (as ſome reade it) after ſome intermiſſion, and *ſhews himſelfe terrible* to thee day after day, night after night, yet do thou look in like maner *again & again towards his holy Temple*, as *Ionah* did: And when he begins to bring in new ſins, new inditements againſt thee, (as it is in the 16. ver.) *Thou reneweſt thy witneſſes:* and when thou thoughteſt he had done with thee, hee fetcheth new rods forth, and enters into new quarrels, and reckonings long ſince paſt and forgotten, (as it is in the ſame verſe) *Changes & warre are againſt me*, viciſſitudes and armies of diſquietments; and when one army is overcome, new appeare in the field: Then fall thou downe upon thy knees, and ſay as *Iob* at laſt doth; *I have ſinned*, I have ſinned, *what ſhall I doe unto thee?* what ſhall I do unto thee? *oh thou preſerver* (and not the deſtroyer) *of men:* theſe and theſe abominations I have done, and I cannot now undo them; and *what ſhall I do* to obtain thy favour? Alas, nothing that can ſatisfie him: only *confeſſe thy ſin, accept thy puniſhment.* Goe and ſtrip thy ſelf therefore, and with all ſubmiſſion preſent a naked back to him, and though every ſtroke fetcheth not blood only, but well-nigh thy ſoul away, yet *complain thou not* one whit of him; *put thy mouth in the duſt*; Lam. 3.29,30. Be ſtill, not a word; but onely ſuch as whereby thou uttereſt thy com-

Pſal. 63.8.

Ionah 2.4.

Iob 7.20.

Lev. 26 41

plaints, & doeſt acknowledge thine own deſerved-neſſe of ten thouſand times more. And ſay as Mic. 7.9. *I will beare thine indignation patiently, for I have ſinned againſt thee:* beare witnes ſtil to every ſtroke, that it is not only juſt, but alſo *leſſe* then *thou haſt deſerved*, and that it is *his mercy thou art not conſumed*, and cut off by every blow: and the heavier he layes on, ſtruggle thou not, he will let thee down the ſooner: the higher he lifts up his hād to ſtrike, the lower let thy ſoule fall down; *Humble your ſelves under his mighty hand:* And ſtill kiſſe the rod when hee hath done. And then *take up words* of pleading for thy ſelf; It is for thy life, deſiring him to remember what he hath bin ever thinking of even from everlaſting, *thoughts of peace*, and mercy *to us-ward*, and the *number of them cannot be told* (as *David* ſayes *Pſ.* 40 5.) which hee hath beene ever thinking of, and with the greateſt of *delights*, (as one that was in his boſome and was his counſellor, his Sonne tells us, *Prov.* 8. 31.) and plead thou as *David* and other Saints of God have done: What are now become of all theſe thy thoughts of mercy? *are they reſtrained?* what, are all now on the ſuddaine *forgotten?* laid aſide? which thou haſt beene thinking on ſo long? haſt thou forgotten thine old and ancient delights? ask him if he hath forgotten his own Name; to be gracious *and abundant in kindneſſe*, it is *his Name.* (Say,) did the very intent of ſhewing mercy ſo infinitly before-hand poſſeſs thee with delights, and now when thou ſhouldſt come to put it in execution, and haſt ſo faire an opportunity of doing it, to a ſoul as full of miſery (the object of mercy) as ever, haſt thou now no heart, no minde to it? And withall

Neh. 6. 13.
Lament. 3.
1 Pet. 5. 6
Hoſea 14 2.
Iſay 63. 16.
Pſal. 77. 9.

withall,(Say)that thou haſt notice given thee of an infinite and al-ſufficient righteouſneſſe in his Son, laid up in him, and that by his own procurement, whereof his Son never had, nor can have any need himſelf, (being God bleſſed for ever) & for whom was it then appointed? but for the ſons of man; thoſe who are *weary*, *wounded*, *ſick*, *broken*, *loſt*; theſe his Son hath put into his *Wil*, who ſtil lives to be his own Executor. And ſay further alſo to him, that it is come to thine eares, that his Spirit is the *Comforter*, a *God of comforts*, and that his Son hath bought them all, his whole ſhop & all his cordials, & al his skill, *and is anointed with this Spirit* on purpoſe to poure him forth into the hearts of thoſe that are *wounded* and *ſick*, and *broken*: and *the whole they have no need of them*. If it be ſaid unto thee; yea, but thou art moſt unworthy: Anſwer, but *he profeſſeth to love freely*. If the greatneſſe of thy ſins bee objected againſt thee, plead thou again, that *Plenteous redemption is with him*; and if thou haſt not enough to pardon me, (ſay,) I am content to go without. If thou art ungodly, (ſay) *That thou beleeveſt on him that juſtifieth the ungodly*. If he puts thee off (as Chriſt a while did the woman of Canaan) and ſayes he hath no need of thee; (ſay,) that thou haſt need of him, and canſt no longer live without him; for, *In his favour is thy life*, and that without it thou are undone. If he ſeemes to rebuke thee, that how dareſt thou preſſe thus to him who is *the high and lofty One*; a ſinfull man to him, *whoſe Name is holy*; (ſay,) thou haſt heard himſelfe ſay; *Thus ſaith that high and lofty One, whoſe Name is holy; that he dwells with him that is of a contrite ſpirit, to revive the heart of the*

Heb. 9. 16.

Iſay 61. 1, 2, 3.

Hoſea 14. 4. Pſal. 130. 7.

Rom. 4. 15.

humble: Isa. 57.15. And be further bold to tell him that there are but a few in the world that doe seeke him, and if hee should turne any away that doe, hee would have fewer, for who would *fear him*, if there were not *mercy in him, and plenteous redemption?*

Psal. 130.4.

If still he doth pursue thee, and his wrath lies heavy on thee, ask him what it is he aimes at? Is it to have the victory, *and overcome when he judgeth?* (as *Rom.*3.4. which *David* also knew when he humbled himself, *Ps.*51.4.) Freely tell him that thou art willing to give it him, to yeeld to him, to stand out with him in nothing; but art content to submit to his commanding wil in all things, and to his condemning will also, if so he pleaseth; and that it shall be just (as *David* there acknowledgeth) if hee doth condemne thee: and justifie thou him, whilst he is condemning thee; and say that at the latter day, he shall need no other judge against thee then thy self. Only beseech him to consider what honour it will be to

Iob 13 25.

him to *pursue dry stubble*, and to *break a poore dryed leafe*, that crumbleth under his fingers if hee doth

Mat. 12.20.

but touch it; (as *Iob* pleads) to *break a reed* that is broken already. (Say,) thou art not a fit match for him, and he hath said, *Hee will not contend for ever*, Isa. 57.19. especially when he sees any to lay down the weapons, as thou art content to doe.

Or is it, (aske him) that he aimes to have glory out of thy eternall condemnation in hell? tell him it is true, he may; and that this is some comfort to thee that he may have glory out of thy death and destruction, who never yet had it out of thy life: but yet desire him to consider this before he thrusts

Ezek. 13.7.

his sword into thee, that he did first *sheath* it in his

Sonnes

Sonnes bowels; and that he may ſhew as much power in overcomming his wrath, as in venting of it; yea and have alſo greater glory thereby: for, plead that thou art never able to ſatisfie him, though he ſhould throw thee downe to hell: he may caſt thee into priſon, but thou canſt never pay the debt: and *what profit* therefore *will be* in my blood: and therefore if ſatisfaction to his juſtice be his end, he might better accept that which his Son made him, and ſo he ſhall be ſure to be no loſer by thee: and thereby not onely receive the glory of his juſtice, but ſhew the riches of his grace and mercy alſo, and ſo double the revenew of his glory in thee. Pſal. 30 9.

Or is it (Lord) that thou aimeſt to have more obedience from me then heretofore thou haſt had? plead, that this is the way at preſent to diſable thee for ſervice, for that while thou ſuffereſt his terrors, thou art as *one among the dead*, liſtleſſe not to his buſineſſe only, but to all things elſe; *Diſtracted with terrours* (as *Heman* pleads, *Pſ.* 88.15.) ſo as the powers and forces of thy ſoul are ſcattered, and diſſolved, and cannot intend and attend upon their duty; and beſides this diſtraction in thy ſpirit, plead, that it *conſumes thy ſtrength* alſo, *dryes up thy bones and moiſture* (as *David* alſo often complaineth, and makes an argument of it, as Pſal. 39.10,11,12,13.) *Remove thy ſtroke away from me, I am conſumed by the blow of thy hand: When thou rebukeſt man for ſin, thou makeſt his beauty to conſume away as a moth: Oh therefore ſpare me, that I may recover ſtrength, before I go hence and be no more ſeen.* And withall put him in minde, that if he ſhould goe on thus to deale with thee, as thou ſhouldeſt not be able to doe him *much*

ſervice,

ſervice, ſo nor to do it *long*. For it will cut ſhort my dayes: (Say) this *David* pleadeth, *Pſal.* 89. 46, 47. compared with the 39. *Pſal. v.* 12. *How long Lord wilt thou hide thy ſelfe? for ever? Shall thy wrath burn like fire? remember how ſhort my time is.* As if he ſhould have ſaid, I have but a little time here allotted me in the world, though none of it be ſhortned; And further tell him, that for that little time thou haſt to live, the more joy thou haſt, the more ſervice thou ſhalt be able for to do him; and to goe about his work more lively, & more ſtrongly: (*For the joy of the Lord is our ſtrength:* Nehem. 8. 10.) and more acceptably alſo, for *thou loveſt a cheerefull giver*. And therefore intreat him to reſtore thee to the joy of his ſalvation, ſo ſhalt thou be able to doe him more ſervice in a weeke, then in a yeare now, (long trouble of minde being as long ſickneſſes which make all thy performances weake) and it is for his diſadvantage to have his ſervants lye long ſick upon his hands.

2 Cor. 9 7.

And if it be objected againſt thee, that if thou ſhouldeſt bee truſted with much aſſurance, thou wouldſt abuſe it, and turne it into wantonneſſe; Reply, that if he pleaſeth, he can prevent it, by preparing thy heart aforehand for theſe cordials, ſo as they ſhall work moſt kindly on thee; by writing a law of love towards him in thy heart, which when his love ſhed abroad ſhall joyne with, will worke moſt ſtrongly; and one grain of it hath more force to purge out ſin, to *conſtrain*, and ſtrengthen to obedience, then a pound of terrors. And (ſay,) that though thou haſt indeed a ſtubborn & ſelf-loving heart, yet he can make his loving kindneſſe overcome

come it, for it is *ſtronger then death:* (ſay) thou haſt love in thee) which runs out enough to other things) if he would be pleaſed to win it to himſelf: Suggeſt how that *that* ſoule mentioned, *Iſa.*57. had as ſtout and *ſtubborn* an heart as thou, and *went on frowardly*, notwithſtanding all thy terrours: and yet (oh Lord) thou tookſt another courſe with him, and didſt *heale him* again, and that by *comforts* (*I will heale him* (ſayes God there) *and reſtore comforts to him*, *v.*18.) and that ſo if he pleaſe, he may deale with thee. Cant.8.6.

And if light and mercy yet comes not, but ſtill God ſeemes as it were to caſt thee off; then call to minde if ever thou haſt had any true communion with him, and thereupon begin to challenge him: (ſo doth the Church *Iſa.*63.16. when in thy caſe, when *his mercies were reſtrained* to her, ſhe ſaies yet, *Doubtleſſe thou art my Father*; ſhe ſaw God was angry, *her heart hard*, v.17. yet ſhe thought ſhe ſhould know him: *Doubtleſſe, he is my Father, and where is thy zeale, the ſounding of thy bowels?* ſo) challenge him thou, upō that old acquaintance thou haſt had and held with him in former times: (Say) *Doubtleſſe thou art my father and my husband*, how ſtrange ſoever thou carieſt thy ſelfe now towards me: for doſt thou not remember what hath been betweene me and thee in prayer, in ſuch a chamber, at ſuch a time? Haſt thou never a piece of broken ring between him & thee, no love paſſage, no love-token, that could not paſſe between him & any, whom he had not *betrothed himſelf unto in kindneſſe?* produce it at ſuch a time as this. And if thou ſhouldſt diſcerne no grace in thee thy ſelfe, yet deſire him to Hoſea 2.19.

look into thy heart; and be bold to enquire of him, if he can ſee nothing there which himſelfe wrote, never to be blotted out; if there be not ſome ſparke of love to him, and his feare, which himſelfe put there, and ask him if he knows his own hand. And for thy comfort know, that when thou canſt not reade it, (thy graces being much blurred) yet he can reade his owne hand at any time, and will not deny it.

Thou maiſt be yet bolder. Yea deſire him to look into his owne heart, and therein to view the *Idea* he had of thee, & thoſe ſecret ancient thoughts he bore towards thee, from all eternity. And if at firſt he ſeemes yet ſilent at it; then deſire him to looke upon thee againe, and ask him if he doth not know thee, and if he hath not known & taken thee for his from everlaſting, and engraven thee in the palms of his hands, and table of his heart, with ſuch deep and laſting letters of loving kindneſſe, as are not as yet, yea which will not for ever be blotted out: (Tell him) thou dareſt refer thy ſelf wholly to what paſt betweene him and his Sonne concerning thee, and let his own heart caſt it. Appeale to Chriſt as thy ſurety and a witneſſe thereof for thee, who was privy to all his counſell, whether thou art not one of thoſe he gave unto him with a charge to redeeme and ſave. And deſire him to look into *Chriſts heart* alſo, if thy name be not written there with his own hand; and if that *Chriſt* did not beare thy name written up in his heart, (as the high Prieſt did the names of all the Tribes) when hee hung upon the Croſſe, and when hee aſcended into the Holy of Holies. Thus *Habakkuk* putting up a prayer in the

name

name of the Church, hath taught us to plead, *Hab.* 1.12. Oh Lord, *Art not thou from everlaſting my God, and mine holy One?* It was a bold queſtion, yet God diſlikes it not, but approves it, and preſently aſſents to it in a gracious anſwer to their hearts ere they went any further: for their next words, and thoſe abruptly ſpoken, by reaſon of a ſuddain anſwer, are an aſſurance of this, *We ſhall not die.* God being put thus to it, and his owne thoughts being ſpoken, could not deny it; he acknowledgeth it was true. And thus whileſt thou maiſt be a ſpeaking blindfold as it were, caſting anchor in the dark, yet ſpeaking his very heart, he haply may own thee, and fal upon thy neck and kiſſe thee.

And if yet after continuall praying thus, thou findeſt ſtill no comfort, no anſwer from him, but he ſeemes rather even to ſhut thy very prayers out, (as *Pſal.*22.2,3.) then expoſtulate (as *David* doth *Pſal.*70.4.) *Why ſhutteſt thou out our prayers, and wilt not heare us pray?* for alas (thought he) we have nothing elſe to help us in the time of need but prayer. And if prayer will doe no good, I am undone, ſay.

And if through all theſe diſcouragements, thy condition prove worſe and worſe, ſo as thou canſt not pray; but art ſtruck dumb when thou commeſt into his preſence; (as *David Pſ.*77.4. *I am ſo troubled I cannot ſpeak:*) then fall a making ſignes, when thou canſt not ſpeak; groan, ſigh, ſob, *chatter* as *Hezekiah* did, bemoan thy ſelf for thine owne unworthineſſe; and deſire Chriſt to ſpeak thy requeſts for thee, and God to heare him for thee. Chriſt he *is an advocate with the Father*, and pleads no bad caſe, nor was ever caſt in any ſuit he pleaded. 1 Iohn 2.3.

And if ſtill (haply) after many yeares he ownes thee not, but it growes darker and darker, ſuppoſe even till thy death approcheth, or to ſuch extremities that he ſeems to thee, to caſt thee off for ever, ſo as thy diſtreſs boils up to ſuch thoughts as theſe, That there is no other remedy, but thou & he muſt part: then in the middeſt and depths of ſuch ſad feares and apprehenſions, downe upon thy knees once more: & notwithſtanding fall thou a bleſſing him for all thoſe glorious excellencies of holineſſe, kindneſſe, grace, wiſdome, &c. which are in him, the beauty of which firſt tooke thy heart & made thee enamoured with him; though thou ſhouldſt be never like to be the better for them. Bleſſe him for all the mercy he ſhews to others, by which they have occaſion to magnifie him, though thou ſhouldſt be found unworthy: Bleſſe him, and thoſe who ſhall for ever live with him, who doe ſtand about him, & ſee his face, and enjoy him ever. What ſinnes thou thinkeſt thou ſhalt be condemned for by him, condemne thy ſelf for firſt, and ſtill ask forgiveneſſe of them: what ſervice thou haſt any way done him, which he had any glory by, get thy heart to ſay thou repenteſt not of it, but art glad of all done for him, and wiſheth it had been better. What mercies thou haſt taſted of, from him, confeſſe thy ſelf unworthy of, and thank him though thou ſhouldſt never partake of any more; (ſuch diſpoſitions as theſe in ſuch extremities doe often appeare in the hearts of Gods children) and deſire him that hee would but preſerve good thoughts of him in thee, that thou maiſt not blaſpheme him. And when thou art a going, a ſinking into hell in thine own apprehen-

ſions,

ſions, ſee if he cals thee not back againe.

See what himſelfe ſaith, *Ier.*31.18,19,20. *Ephraim is my ſon*, his deare ſon, *my pleaſant ſon* (as he ſaies there) & yet he began to *ſpeak againſt him*, as bitter ſharp words as ever he hath done againſt thee, and took him up ſeverely, & lookt ſternly on him, as if he had meant never to have had mercy on him: upon which *Ephraim* falls a crying being thus ſnibd, and a *bemoaning himſelf*, as I have taught thee to do; & being *yoked* as thou art, to tame him, he acknowledgeth it was juſtly done, having *been a bullock unaccuſtomed to the yoke*; and *Ephraim* began to be *aſhamed*, confounded, not able to look up, for ſinning againſt him, & ſeeks after repentance, and that from him, without whoſe help he was not able to turn to him, *Turn thou me, and I ſhall be turned*: and to challenge him & his eternall love, *Thou art the Lord my God*. Well ſayes God, though it be *long* ſince *I ſpake againſt him*, and I have ſuffered him long to lie thus plunged in miſery, *yet I remember him ſtill*; his tears, his ſighs will never out of my minde; and though he thinks that I had forgotten him, yet I remember him, and *my bowels are troubled for him*, as much and more then he is for himſelf; and I can forbeare no longer, *I will ſurely have mercy on him*. And ſhould he have damned him, his bowels would have been troubled for him indeed, all his dayes.

Direction 10.

THe tenth and laſt direction is, that having done all this, you would not reſt in *eaſe*, but *healing*: not in eaſe of conſcience, but in healing of conſcience. This I ground upon *Iſa.* 57. 17, 18. What

Reſt not in eaſe, but healing.

was the true iſſue of that his trouble there, whom God contended with? It was *healing* and *guiding*. *I will guide him*, and *I will heale him*.

You that are troubled in minde, thinke not your eſtates to be good, ſimply becauſe you beginne to ceaſe to be troubled, but only then whē the iſſue of your trouble is healing your ſpirits, by ſome ſound ground of comfort; and when guidance in Gods waies, and more cloſe walking with God is the iſſue of it. For God may ſlack the cords and take you off the rack, when yet he hath not pardoned you. A traitour who was caſt into the dungeon, & had many irons on him, may be let out of the dungeon, & have his irons taken off, and have the liberty of the Tower, & walk abroad again, with his keeper with him, and yet not have his pardon: nay uſually before execution they uſe to take the irons off, and let them have more freedome. Thus it is with many. I thank God (ſayes one) I have had much trouble of minde, diſtreſſe of conſcience, ſuch & ſuch ſins terrified me, and I could not ſleep for them: but now I am well again, and now they doe not trouble me. Yea, but is this all? Thou haſt cauſe to feare that thy irons are but taken off againſt execution. It is with men in point of trouble of mind in the guilt of ſin, as in the power of it; in juſtification, as in ſanctification: A man who hath had a ſtrong luſt ſtirring in him, if he hath gone a year or two, and findeth it not to ſtir, he therefore thinks he is utterly freed from it, which yet may be but a *reſtraint* of it, not killing of it; a *ceſſation*, not *mortification*: So it is often in this trouble of minde, which ariſeth from the guilt of ſin, becauſe a man finds not thoſe doubts,

and

and feares and terrours in his heart which hee had wont, therfore preſently he thinks all is well: when as it may be but meerly a *truce*, not a *peace*, a laying downe of armes only for a while, to make greater preparation againſt the ſoul afterwards; a reprivall and a little enlargement in priſon, not a pardon, if this be all the iſſue of it.

That you may further conceive the meaning of this: in one that is Gods child, and in a wicked man (though both may be, and are troubled in minde and conſcience, yet) there is a main difference, both in the main *cauſe* of their trouble, & alſo in the iſſue and removal of their trouble. A wicked mans trouble is for the anguiſh and preſent ſmart he feeles in ſin, and in Gods wrath laſhing his conſcience, and out of feares that his ſin will not be pardoned, but that he ſhall endure theſe tortures for ever in hell: So it was in *Iudas*, *Cain*, and many others: but a godly mans trouble (though it hath often all this in it, yet the chiefeſt of his trouble is a further thing) it is not onely the ſmart, the ſting of ſinne, but alſo the filth, the foulneſſe, the offence of it done to God, that wounds him: for hee hath an *heart after Gods heart*, & therfore looks on ſin with the ſame kind of eye that God doth; and as God accounts the offence done to him the greateſt evil in ſin, ſo doth a godly heart alſo. It is not the ſting of this ſerpēt only, but the poyſon of it that diſquiets him; neither is it only the want of pardon of ſin, and the feare of Gods everlaſting wrath which mainly troubleth him, but the want of Gods favour, the parting with him, whom he ſees ſo excellent and glorious; the want of ſeeing his face: his deſire is to live in his ſight, &

to

to have God to be his God. Now ſuch as the woūd is, ſuch alſo is the remedy. Therefore the one being but troubled with the ſting, the ſmart of ſin; pul but that ſting out, take that load off, and he is well enough, as jocund, as pleaſant as ever: it being preſent eaſe that he ſeeks, & to that end confeſſeth his ſin, and doth any thing for the preſent to come out of it; As *Pharaoh*, *Exod.* 10.17. *Take away this death only*: or at the utmoſt, his aime is but pardon of ſin, and peace with God, that he may be freed from the fears of undergoing that for ever, the earneſt wherof he feels in his conſcience now. And hence therfore the remedies they oftē have recourſe unto are ſuitable; they are but like rattles to ſtill children with: they run to merry company, and to muſick, &c. as *Cain* fell *a building Cities*; and ſo they put off the terrours of their conſciences. It is eaſe they ſeek and no more: or they run to a formall performance of duties: even as poore ſouls under Popery, when they were ſtung by the Friars Sermons, they ſet them penances & good deeds to be done, which ſtilled them awhile, and for them they thought they ſhould have pardon: So men run now to holy duties, but with the ſame opinion that they did then, as bribes for a pardon, *What ſhall I give* (ſayes he in *Micah*) *for the ſin of my ſoule?*

Micah 6.7.

But now the wound of Gods child being deeper, not the ſting of ſin only, but the poiſon of it; not the ſmart, but the offence done to God; nor the feare of his wrath, but want of his favour: therefore accordingly eaſe from thoſe terrours pacifie not him; no not ſimply peace with God will content him, or a pardon. He ſayes not onely, *Oh miſerable*

man

man that I am, who ſhall deliver me from this death only; but, *who ſhall deliver me from this body of death?* If newes were brought him that God would pardon him, and not call him to reckoning for any ſin, and no more were ſpoken to his conſcience, he would ſtill be troubled, till he had aſſurance of his good will alſo: if it were ſaid, God will indeed pardon thee, but he will never love thee as he did, hee will not look on thee, thou muſt not come into his ſight: This would grieve the ſoule more then the other would content it, and hee would bee everlaſtingly troubled. I may allude to that which *Abſolom* ſaid in complement of his Father, when he was baniſhed from him, to expreſſe the true deſire and greateſt trouble of a ſoule in this caſe, as you have it 2 *Sam.* 14. 32. *Abſolom* was pardoned the fault, but it contented him not: *Let me ſee his face, or let him kill me:* So it is with a poore ſoule; eaſe, pardon, knocking off his bolts content him not, till he enjoyes communion with God, till he ſees his face in his ordinances: Pſ. 24. 6. *This is the generation of them that ſeek him, that ſeek thy face:* (that is) this is the mark, the *genius*, the diſpoſition of that generation. This you may ſee in *David*, when his conſcience was wounded for that great ſin; what was it troubled him? Not the want of pardon of ſins, for the Prophet told him God had pardoned him; not the meere ſtings of conſcience, and ach of his broken bones: *but that againſt thee, thee, have I ſinned*, ſo as eaſe could not ſatisfie him; but further v. 10. *Create in me a cleane ſpirit*, which he ſpeakes becauſe he having chewed the cud of that unclean act, he had left a ſoil in his fancy: *and renew a right ſpirit within me*; oh give me grace

and *truth of heart* to thee, and oh let me live in thy presence, and see thee, and have acquaintance with thee, *v.* 11. the want of this was it that troubled him, which till he had obtained, hee could never bee at quiet: for he sought not ease, or pardon onely, but healing of his conscience by the favour of God, and his love shed abroad. So as take heed of resting in ease, (as if your hearts be right you wil not, you wil
Mal. 4. 2. waite till the *Sun of righteousnesse arise with healing in his wings:*) Are you now in darknesse, full of terrours and Gods wrath? you will not rest till that darknesse be expelled by the arising of the light of the Sunne of righteousnesse on you, and revealing Gods face in the face of *Iesus Christ*, till his righteousnesse be conveyed to your hearts by some of his wings, by some promise, by some ordinance of his; for the wound being the unrighteousnesse of sin, nothing but *Christs* righteousnesse will heale it: the wound being the want of Gods favour, and of the evidence of his being your God, the want of his face and good will, nothing but the revealing and arising of this in your hearts will heale you: for look what the wound is, such is the plaister: and indeed this only heales; for though by other meanes the sore may be skinned over, and ease gotten; yet it will break forth again. So *Isa.* 57. 17, 18. *I will heal him*, and how? *by restoring comforts to him. Restore to me the joy of thy salvation*, sayes *David*, *that the bones that thou hast broken may rejoyce:* and how heales hee him? *I create the fruit of the lips, peace.* He doth it by some promise or other: if the want of the sense of communion with God, and absence from him disquiets a man, then the heart rests not till it hath found

found its *Welbeloved*, *Cant.* 3. 1, 2, 3, 4, 5. If doubts that no grace is in thy heart, then the heart reſts not till ſome grace in truth be evidenced, and ſome ſuch promiſe made to ſome grace brought home: ſtill looke what the trouble is, ſuch alſo muſt the plaiſter be, and then it is healing. Wert ever in the *Dungeon*? what was it freed thee? was it *Chriſts* righteouſneſſe laid hold on, Gods face revealed, thine own grace with ſome promiſe brought home to thy heart, that came with a commiſſion to deliver thee? then it is right; otherwiſe thy bolts may be knockt off, and this but againſt thy execution.

ISAI: 50. 10.

Who is among you that feareth the Lord, that obeyeth the voyce of his servant, that walketh in darkneſſe and hath no light? Let him truſt in the name of the Lord, and ſtay upon his God.——

SOme gleanings there yet remaine of this Text, which I thought good to bind up into one ſheafe, and threſh out at this time.

2. The ſecond *Doctrine* is,

That though *it may befall one* that fears *God* to walk in darknes, *yet but to a few*; he ſayes, *who is among you?* he ſingleth ſuch out of a croud: if ſimply he had ſpoken of thoſe that feare *God* and obey him, without this limitation added, *and walk in darkneſs*, he might well have ſpoken thus ſparingly, *who is among you?* For to the wicked he ſayes, *All you that kindle a fire, &c.* for there are but a few that feare *God*, in compariſon of them. If he had ſpoken of thoſe that feare *God*, and have *been in darkneſs* for *ſome little while*, happily ſome few dayes among many, there are yet fewer, for there are that walk in the light of *Gods* countenance to their death, and never knew what terror

of

of conſcience meanes, but when he ſhall ſpeake of thoſe that *feare God, and walke in darkneſſe*, and ſuffer terrors from their youth, as *Heman* did, ſuch an one is *one of a thouſand*, of ſuch an one (he ſayes) *Who is among you?* few have experience of ſuch a condition. *Iob* had friends, who certainly were godly, for *Iob* was to pray for them, and God ſaid he would heare *Iob* for them; and they, as is likely, knew many godly men beſides *Iob*, yet when this condition of darkneſſes befell *Iob*, it was ſo ſtrang a tryall to them, that they thought him therefore an hypocrite, as never having themſelves felt, or heard of the like in others. When *Chriſt* was to goe into his *agony*, hee would not have many of his *Apoſtles*, ſo much as by him, to be witneſſes of it, much leſſe to feele the like, he takes but *two or three*. The *reaſons* are,

Firſt, Becauſe though all Gods people are *fighting men*, and men of valour, yet he hath but a *few champions*, as *David* though he had many *ſoldiers*, yet but few *Worthies*, and therefore calls but a few out to fight ſingle combats with *ſatan* & his wrath, though hee exerciſeth them all in lighter skirmiſhes, yet not to fight ſuch bloody battles. *Seeſt thou not my ſervant Iob, there is none like him?* him *God* will venture into the field, but others his friends he will not. *Reaſon* 1.

Secondly, as he hath few champions able and fit for ſuch an encounter, ſo he hath *variety of other temptations* to exerciſe his withall, he hath poverty, and ill report, impriſonment, and cruell mockings, loſſe of goods, croſſes in friends, and ſome have enough to ſtruggle under one of theſe; and there is no temptation but muſt befall ſome, and ſeldome all *Reaſon* 2.

befall one: ſome ſpirits are ſo weak, as they would faint, and not be able to ſuſtaine themſelves: and *God* never ſuffers any to be *tempted above what they are able*, 1 *Cor.* 10.13. Some mens bodies are weak, and if God ſhould *rebuke them long for ſinne*, they would be brought to nothing; and he *remembers they are fleſh, and ſtirres not up all his wrath*, as *David* ſayes, *Oh ſuffer me to recover ſtrength.* Some men God hath preſent uſe of in their callings and imployments, which if they were diſtracted (as *Heman* was) with terrors continually, they were unfit for.

Reaſon 3. *Thirdly*, God afflicts in this kinde but in caſe of extremity uſually, when hee meets with a very *froward heart*, and ſtout proud ſpirit, a knotty peece. *Iſay* 57. 17. If leſſer croſſes would doe it, he would not fetch out the great rod. If a *rod* will *threſh out the cummin*, he uſeth not to *turne the wheele over it*, nor take a flaile to do it. *Iſay* 28. 27. Now leſſer afflictions worke with the moſt of his, through his bleſſing; mercies worke, diſgrace workes, poverty workes, and *he doth not willingly afflict, Lament.* 3.33. And therefore not unneceſſarily, he puts not men into the dungeon for every fault; and therefore there are few long exerciſed this way.

Vſe. 1. Thinke not therefore thou haſt not true grace, becauſe thou wert never terrified as ſome have beene. As ſome have true faith and ſound peace, who yet never taſted of *joy unſpeakable and glorious*; So ſome have ſound humiliation, who never knew terrours of conſcience. If thou ſeeſt ſinne the greateſt miſery, *Chriſt* the greateſt good, thou are humbled.

You

You ſee we may often preach ſuch things which doe yet concerne but a few in a congregation, and yet we are to preach them: There are but a few walke long in darkneſſe, yet to ſuch *Chriſt* doth preach: *Yea*, and for ſuch doth God *give gifts*, the *tongue of the learned*. God often gives a *Paſtor* after *his owne heart* for a few. *Ier.* 3.15. *Take one or two of a City, &c. and I will give them Paſtors after my heart:* much more are many Sermons often preacht but to a few. So even by *Chriſt* himſelfe, as he ſayes, *Luke* 4.26. *There were many widowes, &c. but unto none was Elias ſent, but unto her at Sarepta:* and many Lepers, but *unto none was Elias ſent, but unto Naaman*. So ſayes *Chriſt, I am ſent but to a few*; and therefore as we muſt not defraud one poore ſoule of its portion, becauſe none elſe partake of it: ſo the reſt are not to think much; but as in a Dole, ſtay till their portion come; and if any one poore ſoul hath had his eſtate diſcovered, all the reſt are to be thankfull. *Vſe 2.*

See ſome reaſon why ſome in diſtreſſe of minde complaine, that none ever were in the like condition; thus they are apt to doe. So the *Church*, *Lament.* 1.12. The reaſon is, becauſe few are ſo troubled, and haply they never knew any: but yet ſome are, and have been in the like. For 1 *Cor.* 10.13. *No temptation befals, but is common to man.* *Vſe 3.*

That thoſe few in congregations, that walke in darkneſſe, & yet feare and obey him, *God and Chriſt hath an eſpeciall eye unto*, and care of: you ſee he ſingles them out as it were from all the reſt, *Who is among you? Eſay* 66.2. *All theſe things have my hand made, but to this man will I looke that is poore and broken, and trembleth at my word*: (that is,) though all *Doct.* 3.

things

things and persons else in the world be my creatures, and so I have a care of them all; yet he seemes to over-looke all else, and *to him will I looke, &c.* as if there were none else in the *Church*.

Reason 1. The first reason is, because it is the office of *Christ* so to doe. *The Spirit is upon him on purpose*, Esay 61. 1, 2, 3. *to open the prison to them that are bound*, shut up in this dungeon: *to appoint to them that mourne, beauty for ashes: the oyle of joy for mourning: garments of praise, for the spirit of heavinesse.* He is the *Physitian*, and hath undertaken the cure, *Mat.* 9. 12. and whom should the *Physitian* have an eye to, but the sick, and the most sick, as those are that cannot finde their sinnes forgiven? *Esay* 33. 14. He is the Shepheard, *Esay* 40. 11. and will take care of all his sheep, *knowes them by name*. But of whom especially? *the lambes* that are weake, yong *Christians*. *He will gather them with his armes, and gently lead the ewes with young*; that are travelling and bringing forth, as those under terrours are: he will not over-drive them: for God hath given him charge *he should lose none of them*. He is that *good Shepheard*, that wil, as he hath promised, Ezekiel 34. 16. *Seeke out that which was lost, and bring againe that which was driven away, and binde up that which is broken, and strengthen that which was sick:* ——He names all casualties that befall them, because he helps in all miseries: yea, and *v.* 12. after they have been wildred *in a cloudy and dark day*, ver. 12. and walkt in darknesse long, he will *finde them out and deliver them*, as his promise there is.

Reason 2. *Secondly*, if his office did not move him to it, his love would: for he is a *mercifull and a pittifull high priest*,

prieſt, *Heb.*4.15. and was *in all points tempted as wee* are, and eſpecially, in agony of ſpirit, therein hee drank deepeſt of any, and therefore is fitted to pity us therin moſt: and the greatlier any is troubled, the more he is touched. *Iſa.*63.9. *In all your afflictions he is afflicted.* And *Ier.*31.20. *Since I ſpake againſt him I remember him ſtill, therefore my bowels are troubled for him.* When a childe is ſick, the mother is more troubled, and carefull about it, and her eye and minde more upon it, then on all the houſe beſides.

The Uſe is, to meete with that conceit that befalls all that are in darkneſſe: they thinke that of all men elſe, God regards not them. *Sion* ſaid, *God hath forgotten me*, *Iſa.*49.15. So *David*, *God hath forgotten to be mercifull.* Becauſe they finde their hearts hard to God, they thinke that his is ſo to them: becauſe they can finde no love in their hearts to God, they thinke he beares none to them: but you ſee *Chriſt* eſpecially enquires for ſuch, and over-lookes all others elſe. God hath *graven thee on the palmes of his hands*: every ſigh of thine goes to his bowels. *Eſay* 59.15. *I dwell with him that is broken, to revive his ſpirit.* God is nigh him. *Vſe.*1.

Second Uſe is, Are Gods eyes upon us more when weare in trouble of ſpirit, then on any other: then let our eyes be upon him: *We cannot tell what to doe*, *but our eyes are towards thee.* Let our eyes be towards him for help, as of thoſe that lookt on the brazen ſerpent: let our eyes be towards him for ſervice, *as the eyes of hand-maidens are on their miſtreſſe:* to look not to men, not to credit, but to have our eyes on God in all we do, as if there were none *Vſe* 2.

elſe in the world, to approve our ſelves unto.

Doct.4. In that when hee ſpeakes of thoſe his children that are in darkneſſe, he chooſeth rather to deſcribe them by *feare & obedience*, then by any other *grace:* obſerve, *that when the children of God are under terrours, the moſt eminent grace that doth appeare in them, is fearfulneſſe to offend God, and willingneſſe to obey him:* other graces may be ſtirred, but theſe are moſt eminent, and therefore he mentioneth theſe for their comfort.

Explication. *First*, for *Explication.* Know that ſeverall occaſions draw out ſeverall graces. When the Sunſhine of Gods favour melts the heart, then *love* and *obedience* thence proceeding, are moſt eminent, and alſo *godly ſorrow.* So *Mary* wept much, loved much, *for much was forgiven her:* her heart was full of aſſurance. On the contrary, when the ſenſe of Gods love is withdrawne, and feares and terrours ſhed abroad in the heart, then *feare and obedience* ſhew and diſcover themſelves. Therefore *Eſay 66.2. He that is poore and contrite, and trembleth at the word,* are joyned: trembleth at every command and threatning, is fearfull to tranſgreſſe: and ſo thoſe in that eſtate do finde. The reaſon is,

Reaſon. Becauſe graces, and affections in which graces are ſeated, ſtirre more or leſſe in us according as their objects are, and our apprehenſions of them. Now therefore when the ſoule is poſſeſt moſt with diſpleaſure for ſin, and apprehenſions of wrath, then it feareth moſt, and then feare workes accordingly, againſt that which may diſpleaſe. Hence the Apoſtle, *ſeeing our God is a conſuming fire,* Heb. 12.29. *let us ſerve God acceptably with reverence and*

godly

godly feare: therefore when we feele him ſo, we are to ſuſpect our hearts moſt, if we be not more feare-full of offending him, and obey him.

The firſt Uſe is of triall, whether thou art a child under wrath: If thou feareſt more, and if that feare produceth obedience. As *Chriſt learned obedience by what he ſuffered*, ſo wilt alſo thou if thou haſt his Spirit. *Vſe* 1.

The ſecond Uſe is, to exerciſe graces ſtill in their ſeaſons: when thou *art afflicted, pray:* when *joyfull, ſing Pſalmes, Iam.* 1. 13. when filled with *aſſurance*, then *mourne and be confounded, Ezek.* 16. *ult.* *Vſe* 2.

A CHILDE OF DARKNESSE VVALKING IN LIGHT.

ISAI: 50. 11.

Behold all yee that kindle a fire, that compaſſe your ſelves about with ſparkes, walke in the light of your fire, and in the ſparkes which yee have kindled; this yee ſhall have of my hand, yee ſhall lie downe in ſorow.

LEt us now come to the oppoſite ſtate of wicked men, who are ſaid here to *walk in the light of their owne fire, &c.*

All the difficulty lies in opening what is meant by their *owne fire*, and what is meant by *walking in the light of it*, which is oppoſed here to *walking in darkneſſe*, and to *truſting on the Name of the Lord*, namely *Chriſts* righteouſneſſe, as I ſaid before: to this purpoſe you muſt remember, that his ſcope is to ſhew the differing props and ſtayes for *Juſtification* and comfort, which a godly man hath, and a naturall man.

The ſtay and comfort of a godly mans ſoule lies in

in the *light of Gods countenance*, which when he wanteth, he is in *darkneſſe*, though he hath never ſo many outward comforts. The ſtay, comfort, and prop of his faith for juſtification in that eſtate, when he ſees no righteouſneſſe in himſelfe, is the name of the *Lord Ieſus Chriſt* our *righteouſneſſe*.

Oppoſitely therefore, by the *fire*, and the *light of their fire* which wicked men are ſaid to *walk in*, *two things* muſt be meant. By fire and the light of it, two things meant.

Firſt, their *owne naturall righteouſneſſe* which they have by nature, and in the ſtate of nature, and the *ſparkes* and acts thereof, this they truſt to, and neglect the *Name of the Lord*, and the *righteouſneſſe of juſtification*, and of the *new creature*. 1.

Secondly, the *light of outward comforts* from the creatures, which in this world they enjoy, and the *ſparkling pleaſures* thereof which they *walke in* and content themſelves with, neglecting *cõmunion with God*, being *eſtranged from the life of God*, and living *without him in the world*. So as the oppoſition ſtrongly caries it, that both theſe ſhould be meant by their *fire* here, and all Interpreters give the firſt interpretation of it, and I have added this ſecond to make the ſenſe compleate. 2.

Firſt, how that by *fire of their own kindling*, their own righteouſneſſe without *Chriſt*, ſuch as the *Phariſees* had, and *Paul* had before converſion, ſhould be meant, we muſt conſider that he ſpeaking here to the Jews, alludeth to the types of the *old Law*, which they were acquainted with. Wherein, 1. Their own righteouſneſſe.

Firſt, *fire*, you know, was it they offered their ſacrifices with, typifying out, as *Mar. 9. ult.* our inward habituall grace and righteouſneſſe, whereby we of-

ſet up our ſelves and our ſervice as a *living ſacrifice to God*, Rom. 12. 1.

Secondly, when they offered Incenſe or ſacrifice acceptable to God, they were not to offer it with *common fire*, which is ordinary in the world in their chimneys & kitchings, which was kindled by themſelves by ſparkes out of ſtones, or from things here below; but it was to be *fire from heaven*, and taken *from the Altar*. So *Lev.* 9. 24. which was kept cõtinually burning, and therefore when a new altar was made, *fire came from heaven*, 2 Kings 7. 3. and the *high Prieſt* was to *take fire off the Altar*, when ever he offered Incenſe, *Lev.* 16. 12. And therefore when *Nadab* and *Abihu* offered *common fire* of *their owne kindling*, Lev. 10. 1. they were conſumed for thinking to pleaſe God with it: Now all theſe things fell out in types to them. For anſwerably by *fire of their own kindling*, is meant the *common righteouſneſs* of *Civility*, and naturall devotion, which was *by nature* in ſome of the heathen, *Rom.* 2. 14. found even in their chimneys: which alſo the *Iewes* performed, both by the common help of nature, cuſtome, and education, by the ſtrength of naturall principles, of conſcience enlightened by the law, and ſelfe-love improved; all which thus comming but from nature not renewed by grace, is ſaid to be of their *owne kindling:* whereby yet they thought to pleaſe God, and reſted in it, as a ſacrifice well pleaſing to him; as *Nadab* and *Abihu* did. Whereas the righteouſneſſe they ſhould have offered up to God, ſhould have beene *that* from heaven, the *righteouſneſſe of Chriſt* apprehended *by faith*, and a *new work of Grace as fire from off that altar Chriſt*, changing their hearts,

hearts, and making them new creatures, renewing them into the ſame *Image* of holineſſe which was in him; which as it addes to what is in nature, and growes not there, ſo differs as much from that *goodneſſe of nature* you bring into the world, or which hath been wrought in you by education, as the fire and light of the *Sun* in heaven doth from common fire; or the light of a glow-worme from that of the Sun.

Now becauſe the *Iews* reſted in ſuch an outward conformity to the law, of their own working, therefore they are ſaid, Rom. 10. 3. *to eſtabliſh their owne righteouſneſſe*, being ignorant of both theſe righteouſneſſes, *Chriſts righteouſneſs* which is the *fire from heaven*, & the *righteouſneſs of regeneratiõ*, to change their natures, which is the fire *off the Altar*. *Nicodemus* was ignorant of both, & ſo had *laine down in ſorrow* as his Fore-fathers did, if *Chriſt* had not changed him, and begotten him againe.

To this end you may further conſider, that in mens hearts, there are (to uſe the language of the metaphor here) though they be *ſtony unto God*, yet *ſome ſparkes of fire* which may be ſtruck out of them, by the word, by education, by enlightning of the conſcience, and by working upon ſelf-love in men: And the *ſparkes* of this fire are thoſe outward acts of righteouſneſſe, which ariſe and ſpring from ſelf-love, and naturall conſcience; which die as ſparkes and *remaine not*; which the true righteouſneſſe of regeneration is ſaid to doe, 2 *Cor.* 9. and *Ioh.* 2. 16. And the *light of this fire*, which carnall men, not borne againe, content themſelves with, is that *excuſing*, which naturall conſcience upon the performing

By ſparkes, what.

ming any outward act of juſt dealing, hath in ſuch mens hearts, mentioned *Rom.* 2.15.

What by walking in the light of the fire.

And the *walking in the light* of this fire, is reſting therein all their dayes, not endeavouring to have their hearts changed, and to get a new principle of *grace*, and of love to God fetcht from *Chriſt*, as the ſpring of all.

Vſe.

Vſe. Examine what fire we offer up to God.

THe firſt Uſe is, ſeeing ſo many offer up but common fire to God, it is good you examine whether that righteouſneſſe you think to pleaſe God with, be any more then fire of your own kindling.

1. The originall of it.

Firſt, That righteouſneſſe which is kindled in thy heart, and blazeth in thy life, *whence* was it *firſt enkindled?* examine the originall of it. Was it kindled in thee by fire from heaven? that is, by the *Holy Ghoſt* comming down in Gods ordinances on thee *as fire*, burning up thy luſts, melting thy heart, diſſolving the workes of the devill, enkindling ſparks of true love to God, zeal for his glory, which are above the reach of mans naturall ability? or is it no more, then that wheras every man hath ſome ſparks of ingenuity and honeſty towards others, and of ſobriety, and of devotion to a Diety, raked up in the aſhes of corrupt nature, (for even the heathen had *the Law written in their hearts*, Rom. 2. 14.) which ſparks, thou living in the Church, where civility and religion is profeſſed, civill education, naturall wiſdome, and the accuſing of naturall conſcience enlightned, have blowne up to ſome blaze, to ſome juſt dealing, common care of ſerving God; yet know that if there *be* no other principle, nor no more,

more, it is but *fire of your own kindling, and you shall lie down in sorow.*

Secondly, examine, *what duties* are especially the *fuell of that fire* in thee: in what duties is that righteousnesse, thou thinkest thou pleasest God with, chiefly spent and exercised? are they principally the duties of the second Table, of just dealing with men, and sobriety, & it may be thou bringest withall a stick or two of the first Table to this fire, that is, some duties thereof, such as for thy credit thou must not omit, as comming to Gods ordinances of publique worship. This fuell, if there be no more, argues tis but common fire: for looke into the chimneys of the heathen, thou shalt finde the most of all this practised, and in that thou dost put the chiefest of thy religion in them, it is argued to be but a fire kindled of those sparks, which are raked up in nature: for those common sparks which are in all mens hearts, are especially those of the second Table. But now if it were a fire from heaven, then though those would not be left undone, yet the chiefest heat of thy heart would be to the duties of heaven, of the worship of God, publique and private: when men practice but so much righteousnesse, as is necessary for them to doe, if they will live in the world in any comfort or credit, as to be just and sober is necessary, as also to frequent Gods ordinances, for the State we live in, enjoynes them: But when mens zeale and fervour contends also, and lives upon such duties which the world regards not, as mourning for sin, taking paines with the heart in private, betweene God and a mans own soule, and feeds upon heavenly things, and thoughts, and is such fire as the 2. The fuell.

world quencheth, it is a ſign tis more then common fire.

3. By warming only the outward man.

Thirdly, in theſe duties, common fire warmes but the outward man, as that fire doth which you feele daily; it heats you not within: ſo common righteouſneſſe contents it ſelfe with *bodily exerciſe*, a formall performance of duties, publique and private: but fire from heaven heats firſt within, heats the heart within, as at the hearing the Word, *Did not our hearts burne within us?* (ſay they) ſo it heats the heart in prayer, makes a man *fervent in ſpirit, ſerving the Lord.*

4. What incentives enflame it

Fourthly, examine what bellowes cheriſh & keep alive that fire of righteouſneſſe that is in thee, and makes it flame, (that is) what motives ſet thee a-work, to doe what thou doſt: if worldly ends make thee abſtain from ſin, and to be juſt in thy dealings, as credit with the world, and feare of diſgrace, or the accuſings of conſcience only, or feare of hell, or hope of heaven, this is but common fire: but if love to God, the conſideration of his mercies, his eternall love, and the love of *Chriſt*, zeale for his glory, if theſe be the bellows, the fire is heavenly. But if when thou art to be moved with ſuch as theſe they ſtir not thy heart, *It is but common fire.*

Vſe 2. The ſecond Uſe is, to take heed of walking in the light of ſuch fire, that is, reſting in it for ſalvation, and contenting your ſelves with it, as moſt in the world doe, and as the *Iews* here did, for you will lie downe in ſorow if you doe.

But you will ſay, we do not truſt in this our own righteouſneſſe, for we profeſſe *Chriſt*, and beleeve in him, which added to this, is enough.

I answer. That though you professe *Christ*, yet unlesse you have had a light that hath discovered to you, that all the righteousnesse, you have by nature, and improved in nature, is a false righteousnes, you do then as yet rest in your own righteousnesse, and relye not wholy on *Christ*. So *Phil.* 3. *Paul first saw* all to be drosse and dung, *counted it losse, that hee might win Christ*: it implyes, he could not have him else. Men though they seem to take *Christs* Title, as many will procure the Kings Title for a living to make all sure, yet they keep, and stick to, and plead their own; but you must give up that first, and relye wholy on *Christ*, or he will not save you.

2. Hee that doth not daily above all things, directly, and immediately aime at, and seek out for *Christs* righteousnesse: & maketh it not the chiefest of his thoughts, prayers, and businesse, and is restlesse without it, rests in his own: for so when he had given up his title in his own, he mainly endeavoured after this, *to be found in Christ*, *Phil.* 3.

Thirdly, you still seeke from Christ a new righteousnesse of sanctification also: for you wil see that the common righteousnesse of nature and education will not please him; and *Christ* must be made *sanctification* to you, 1 Cor. 1.30. as well as *righteousnesse*. Thus *Nicodemus*, though a civill man afore, yet when he came to *Christ*, his old civility would not serve, without being borne againe, and becomming a new creature: so as you must not think to make a supply or addition unto *Christ* with fire of your own kindling; you must have all off the *Altar*: your morall vertues must be turned into graces, by having a new end put into them, carying your

hearts in them unto God.

2. By *fire* is meant outward comforts.

The other interpretation which I adde, is, that *the fire of outward comforts* is alſo meant: which, whileſt men enjoy, they goe on merrily, neglecting God, and *Chriſt*, and communion with him: But the ſoul of a beleever wanting this communion with God, is in darkneſſe, and till he enjoyes God againe, can take comfort in nothing. Thus *Ec.7.6. The laughter of the wicked* is compared to *the crackling of thornes.*

Why *fire* is put for *comfort.*

Fire is a comfortable creature, having both *heat* and *light* in it, which ſerve and helpe againſt both *cold* and *darkneſſe*, which are two of the greateſt evils to the ſenſes.

Heat is comfortable. Therefore *Eſay* 44. 16. *Hee warmeth himſelfe* (ſaith the Prophet) *and cries Aha.*

Light alſo is comfortable. For ſaith *Solomon, It is a pleaſant thing to behold the Sun.* Hence therefore *fire* here is put for outward *comforts.*

Why outward comfort compared to *fire of their own kindling*, to earthly fire.

But yet what fire are they? but kitching fire, *Ignis focalis*; as the *Philoſopher* calls it: for *It is fire of their own kindling*, ſayes the Text: not that *pureſt element of fire* above: God he is ſaid *to be light* and *fire*, whom the Saints enjoy, and are refreſhed with his *light*, and *in it ſee light.*

And the reſemblance this way alſo will ſtrongly hold:

For a kindled fire hath two things common, which goe to the making of it; both which together, are called *fire.*

Firſt, fuell: as wood, or coales, &c.

Secondly, That *element* that preys upon theſe.

Anſwerably unto thoſe carnall pleaſures and delights, which wicked men enjoy, and reſt in,

two

two things are also *concurrent*.

First, The *object*, which is as the *fuell*. Things *earthly*, and of this world.

Secondly, Their fiery hot and burning *lusts*, which prey upon, and live upon this fuell; both which make this fire here spoken of: in both which, this resemblance will hold in many regards. The comparison holds in 6. things.

First, because the *fuell* of these fires of their lusts and comforts, are *base*; things only here below. What is the fuell of your kitching fires? things digged out of the earth, dung, wood, coale; so *things on earth* are fuell to their desires. Their lusts are therefore called *members upon earth*; Col. 3.5. for all their comforts consist in, and their desires are after *earthly things*, as their faire wives, children, houses, meate, drinke, *their god is their belly, and they minde earthly things*, Phil. 3. ver. 19. 1.

Secondly, because when this fuell is taken away, the fire goes out, so doe mens hearts die when outward things are taken from them. When *Nabal* thought *David* might yet come, and take his goods, his *heart dyed within him*. For men live in the creatures, and out of them they die. 2.

Thirdly, as fire is a *consuming* thing, *Heb.* 12. *ult.* it leaves nothing but ashes: so are mens *lusts*, *Iam.* 4.4. They ask to *consume all upon their lusts*. All the pleasures they have, nothing comes of them, nothing of the strength they get by them: they doe all for themselves, and with themselves all dies. 3.

Fourthly, fire is a *devouring* thing, a whole world would not satisfie it, if it were let alone to burne on. And one day, this whole world you see shal be burnt up by fire, as a witch for inticing men. Even such 4.

are mens deſires after pleaſures; *unſatisfied* they are: and the more fuell is laid on, the more ye may lay on; they *enlarge their deſire as the fire of hell*, *Hab.* 2. 5.

5. *Fifthly*, the *pleaſures* which ariſe from the meeting and conjunction of this fuell, and their luſts, are but as *ſparkes*. *Iob* calls *ſparkes* the *ſonnes of fire*, being ingendred by it upon fuell: as pleaſures are the ſonnes of your luſts, when the object and they lie and couple together: and they are not long-lived, they are but as ſparkes, they dye as ſoone as begotten, *Col.* 2. 22. *periſh in the uſing*; and are but as the *crackling of thornes*, they ſoone goe out.

6. *Sixthly*, *ſmoake* accompany ſuch fires, the fuell being muddy things: ſo doth *much ſorow* their comforts, *Pro.* 14. 13. and they go out & end in ſmoake, as in the Text, *lye downe in ſorow*.

So that put theſe together, both *that ſtrange fire* of their own righteouſneſſe, which is from, and in nature, unchanged; and the *kitching fire* of outward comforts: theſe are the two main hinderances that keepe all wicked men from *Chriſt*, and *juſtification* through him:

That whereas the Covenant of grace hath theſe two maine promiſes in it:

Firſt, that *God himſelf* (who is the *God of comfort*) will be an *abundant reward*, Gen. 17. 1, 2. and ſo by faith we take him to be, and are divorced from all comforts elſe in compariſon of him. And

Secondly, that *Ieſus Chriſt* his Sonne is made the *Lord our righteouſneſſe*, *Ier.* 23. 6. and therefore ere we take him to be ſo to us, we muſt be emptied of al our *owne righteouſneſſe by nature*, that ſo *God* and *Chriſt* might be *all in all to us*. And therefore as *the*

firſt

first and main work of grace consists both in emptying the heart, & bringing it to *nothing* in *its own righteousnesse*; As also in regard of all *outward comforts*, that so *no flesh might rejoyce in his sight*: Answerably unto these two there are found two main impediments in men by nature.

First, because in nature, they find some sparks of civill goodnesse, they rest in them, and take them for grace, and neglect *Christ*. And

Secondly, finding also in this world themselves to be warmed with many outward comforts, being encompassed about with sparks, they content themseves with these. Thus so long as that young man had righteousnesse of his own, & possessions of his own, he cared not for *Christ*, nor communion with him, nor righteousnesse from him. Well, but (sayes *Christ* here) flatter your selves with your own righteousnesse, and cheare your selves with your *owne sparkes*, and *walk on*: But know *you will lie downe in sorow* when the *godly shall rest in their beds*, *Isa.*57.2. You will lie bed-rid in hell; or as a *woman in travaile*, never to rise againe.

FINIS.

Perlegi hunc librum, cui titulus A Childe of Light, *&c. in quo nihil reperio sanæ fidei aut bonis moribus contrarium.*

THO: WEEKES
R. P. Ep^o. Lond.
Cap. Domest.